VISVA-BHARATI NEWS

January 1972

অন্তি সন্তং ন জহাতি,
অন্তি সন্তং ন পশ্যতি,
দেবস্য পশ্য কাব্যং
ন মমার, ন জীর্য্যতি।

তিনি কাছে আছেন তাঁকে ছাড়া যায় না, তিনি কাছে আছেন, তাঁকে দেখা যায় না। দেখো সেই দেবতার কাব্য, যে কাব্য না মরে না জীর্ণ হয়।

ঋষি বলছেন, অত্যন্ত কাছে আছেন, তাঁকে দেখবার জো নেই। কিন্তু দেখতেই যদি হয় তবে তাঁকে দেখা যাবে তাঁরই কাব্যে, কেননা তিনি যে প্রকাশস্বরূপ,— তাঁর প্রকাশ অমর, তাঁর প্রকাশ অজর।

অপূর্ব্বেণেষিতা বাচস্
তা বদন্তি যথাযথম্
বদন্তীর্যত্র গচ্ছন্তি
তদাহুর্ব্রাহ্মণং মহৎ।

অপূর্ব্বের দ্বারা প্রেরিত হচ্ছে সৃষ্টির বাক্য, সেই বাক্যগুলি যথাযথ বলচে, বলতে বলতে যেখানে তারা যাচ্ছে সেইখানেই আছেন মহদ্ ব্রহ্ম। তাঁর বাক্য যথাযথ সত্যের সঙ্গে প্রকাশ করচে যাঁকে তিনিই আদি: তিনিই প্রকাশাত্মক ব্রহ্ম। অপূর্ব্বের দ্বারা প্রেরিত সৃষ্টির বাক্য মানুষের আত্মায় যদি আবির্ভূত হয় তবে সে আপনাকে বিচিত্র আনন্দ রূপে প্রকাশ করে, এই তার চরম কাব্য, আহার বিহার সংগ্রহ সঞ্চয় নয়। মানবাত্মার সেই যে প্রকাশ যা অপূর্ব্ব, যা অজর, যা অমর এখানে আমাদের তপস্যায় আমরা তাকেই সম্মান দিচ্ছি,

শ্রী রবীন্দ্রনাথ ঠাকুর

LETTERS TO GURUDEVA

C. F. ANDREWS

Continued from December issue

(70)

as at Inverarm,
Simla,
June 6, 1915.

My dear friend,

I was far more exhausted than I expected when I reached Delhi, and am still very tired today.

I read once more, in the train, Ernest Rhys's book and felt more than ever his *deep* love for you : and this helped me so much in my weariness and gave me such joy. Oh ! how we love you ! Words cannot in the least degree express it. It is such a wonderful thing ! There is, in it, that passionate loyalty to you, our King of men, to whom once and for ever our heart's allegiance has been given and for whom we would go through fire and water with a radiant delight. And much more. It has in it that which is far tenderer, and dearer and more precious—that infinite reverence of devotion to one who has awakened a new beauty for us and quickened our innermost spirits into a new life, admitting us to a new vision of God's love. We are your own children here, in a peculiarly dear and intimate sense, and we feel and know your yearning over us as a Father and it is our joy. For your answering love is so wonderful and so precious and we feel it and know it. I think it is the wonder of your answering love that has given me a sustaining joy during this last year such as nothing else in the world could give ; and in this last illness I have felt it most. How good you were ! It was the sight of your dear, loved face that morning, and the knowledge beforehand that you were coming, which brought me black to life. I could not have struggled through those days without you, when life was hanging by a thread. And every time I saw you it was a new joy to cherish through the day, or through the night. I dare not speak of gratitude for all I owe you, but I dare speak of love, — love, where there are no debts and no merits and no deserts, but only love.

And do you know (you can see by this how weak I was) I was torturing needlessly my poor tired mind in the train yesterday, because I had not touched your feet at our parting. I did not do so, because the Chaplain was there and I felt you might not like it then in public : but afterwards when I got in the carriage and thought that it was the last time I might see you for many months, I felt that nothing should have prevented my giving you this last act of reverence and devotion. But the mere outward act is nothing : and a thousand, thousand times, day by day and hour by hour, you have the reverence of my heart,

I only tell you about this regret of mine because I love to tell you all. I shall be much stronger soon, when I reach Simla. Today in my utter tiredness I have been finding joy in thinking over all your love and goodness, and it has now expressed itself in this letter and my mind is happy and relieved.

with dearest devotion
your most loving
Charlie.

If you are with Dr. Maitra give him my love. Mr. Rudra sends you his.

(71)

Inverarm
Simla
June 10 [1915]

My dear friend,

I had a very long talk with Dr. Mittra in Delhi and find he has no idea of coming at once to serve in the Ashram. His whole mind is given up to the education of girls and he has his own ideas. I was disappointed in him.

I do so hope that you have been able to get to Darjeeling with Dr. Maitra and have had some sunshine there. Here, there has been hardly any rain. I was so exhausted, when I arrived, that I had to go straight back again to bed ; but I am getting stronger every day, —if only these headaches would leave me : I think they are neuralgic and the effect of the great strain I have been through. It is very clear to me now that I could not have attempted the sea voyage.

I met Miss Western in Delhi, who is one of the most sympathetic educationalists from the Indian standpoint that I know. She has begun a series of Readers (recognising their supreme need) and she is going to give me, in M. S., the work she has already done and let me use it, if I think fit. She seemed to have come to very much the same conclusions as you have done, and she has had very wide practical experience. You must meet her some day. She is full of gratitude to you for Sadhana and Gitanjali.

Everyone here is so very glad that you accepted the Knighthood. They all say that you have conferred dignity on the title. The Viceroy, I hear, is very pleased and thankful.

While I have been lying still, resting, day by day, this one great joy has kept coming to me, —ever anew and with a new fullness, —that you have given me your love. This joy has brought back life to me as nothing else in the world could have done— this incredible joy. I seem almost to have passed beyond those anxieties about you which used to trouble me so much : and even the pain of separation from you has not been so great as before : while on the other hand, the realisation of your dear presence with me has been greater

and deeper and even more inspiring. The very physical weakness I have been going through seems to have been a help in this, making the spirit's vision clearer. Oh, my dearest friend, how I long to pour out my love at your feet and to make myself more worthy of your own.

With the deepest devotion

Charlie.

(72)

Inverarm, Simla,
June 15 [1915]

My dear friend,

Your letter has just come to me from Darjeeling, and all my good and pious resolutions, not to burden you with another letter too soon, have been swept away in a moment : for I cannot keep back from you the joy you have given me.

I had been feeling far more keenly than at first (a sign of returning health) the pain of separation and loneliness without you, and had been trying to overcome it and had in part succeeded. Nothing was further from my thoughts than a letter from you : for I knew your pile of correspondence. — But that is just how your own dear love always comes to me, ever anew, with a fresh surprise of joy !' And what a joy it was ! It raised me up to the skies and humbled me to the dust again to read what you said, and to know from your own lips that I had given you joy by the love which has filled my life. And it was all so true what you wrote about the love which is real and simple and true. Its idealising of the loved one is Reality not Illusion. Indeed, it must be so. If this reverence and devotion and tender care for you which I long to pour at your feet ; if this love for you which has made my own life purer and sweeter and given joy to you, — if all this were Illusion, then all that is best would be a lie. But one can laugh at the absurdity of such a thought ; and this morning as I sit here in the verandah with your letter in my hand, looking out into the sunshine and the green earth after the rain, the whole heaven is brighter and holier and purer, and His voice is speaking to me and telling me that this happiness which has come to me from you is His Own,—His Own joy.

Do you remember those radiantly sunny visits you used to pay me in that bare room in Wood St. ? They used to light up the very bare walls themselves for me for the rest of the day. To get your letter here this morning was just like that, only still more radiant.

I am sure now that Tennyson's craving for individual contact and recognition after death is morbid and wrong, and you are right. It would put a limit

to love, which must be limitless. I have been thinking much over that since I fell ill. The goal of true and simple love must break those bonds, before it is wholly rid of self. It must find its true heaven in the infinite *Ananda*, and just in so far as it strives to attain this the human in it which had its birth in time and space becomes deathless. There is a wonderful phrase of St. Paul which always arrested me. He says "God is my witness how greatly I yearn after you in the heart of Jesus Christ"—not in his own heart, but in the greater Love.

I used to puzzle over the seeming harshness of Christ when his mother pressed through the crowd to restrain him, and he said,—"Who is my Mother ? He that doeth the will of my Father which is in Heaven, the same is my Mother and my Sister and my Brother." But I see it more clearly now. His love was greater, not less, because it broke its bonds when they impeded : and upon the Cross the fulness of that love was seen, when he committed her with his last words to his beloved disciple 'Son, behold thy Mother'. And, in the Buddha's life, I used to puzzle over his leaving his wife and child.—'Could he not' I questioned, 'have taken them with him on the great Quest ?' But the story of their meeting again, when the Universal Love had been attained, gives the answer. Just as the love of Jesus to his Mother, shown in those last words on the Cross, so the love of the Buddha, shown to his wife in the after years, proved something infinitely higher and more tender and more universal than any love that would have come without the pain of separation and loneliness of spirit.

I want so much to be more unselfish than I was in my last illness here in Simla and at Delhi and Allahabad last autumn, when I craved for your presence with an unhealthy longing and grew restless instead of being at peace and rest. And this time, all through, it *has* been different ; and I have been far happier in consequence. And the sudden gift to me of your presence at Bolpur (when I had thought you had gone South) and your visits to me in the Nursing Home, and now again this letter, have all had in them the joy of the uneppected and the unmerited which is of the very essence of true love.

Strength comes very slowly back to my body, but in my mind there is a new found happiness which must have been apparent to you. And here, in this house, there is quiet.

If you are called up to Simla you must certainly come and stay here : it is so quiet.

With all the devotion I long to offer

Charile

I liked this little paragraph on Rhys's book from the London Times, daily edition. I expect there will be more in the Literary Supplement. I have written to Rhys.

PAUS-UTSAVA

The festival of Paus—Paus Utsava—was celebrated on the 23rd, 24th and 25th December 1971 in a solemn and at the same time abundantly gay atmosphere. For those who hold Visva-Bharati and Santiniketan dear to their hearts, the Paus festival is the occasion for enjoyment as well as the time for recollection of the ideals and activities of Maharshi and Gurudeva Rabindranath. During these days of Paus festival people associated with Santiniketan and a large number of lovers of Santiniketan meet in a social reunion. The main attraction of this festival is the fair—Paus mela—which is held in the field situated in the east of the enclosed area of the Ashram. Besides the fair, a number of important functions are arranged within the Ashram area.

Like the previous years procession of chorus went round the Ashram singing a devotional song on the night of the 22nd and at dawn on 23rd. The Paus festival started on the 23rd December, which corresponds to the 7th Paus 1378, with the prayer in the historical surrounding of Chhatimtala. When the prayer started at 7.30 A.M., the soft rays of the sun were shedding their warm touch on the trees and the earth. On 7th Paus Maharshi took to Brahmoism. In order to commemorate that occasion every year on this day a prayer is held in the open air at this place. This year in the prayer of Chhatimtala Adhyapaka Sj Mohanlal Bajpai recited the Vedic hymns and Adhyapika Srimati Malina Roy read the Bengali renderings of those hymns. The Upacharya Sj Pratul Chandra Gupta while conducting the service read passages from the writings of Gurudeva which dealt with the significance of Seventh Paus. In the prayer devotional songs of Maharshi, Dwijendranath, Satyendranath and Rabindranath were sung by the Ashram choir. The entire atmosphere was serene and it created a feeling of sacred beauty.

The Seventieth Anniversary of the Brahmacharyasram

The Upasana at Chatimtala being over, the seventieth anniversary of the Brahmacharyasram was observed with a function held at Amrakunja. Sj Sudhiranjan Das, one of the oldest students of the Brahmacharyasram was the chief guest, and Sj Pramathanath Bisi, another old alumnus, presided over the function.

This function started with the symbolic act of handing over a burning lamp to Sriman Subhransu Sengupta, a young present student of Patha-Bhavana by a former student of the Brahmacharyasram, Sj Prodyot Kumar Sengupta.

The Higher School Certificates were distributed to the students who passed out of Patha-Bhavana and Siksha-Satra in 1971. Several Prizes were also awarded to the meritorious students of these two institutions. Before the Ceremony of Distribution, the annual reports regarding the activities of Patha-

Bhavana and Siksha-Satra were read out by Srimati Uma Ghose, Adhyaksha, Patha-Bhavana and Sj Pijush Kanti Ghose, Deputy Rector, Siksha-Satra.

The chief-guest Sj Sudhiranjan Das gave away the certificates and the prizes. The ceremony had all the grandeur and solemnity of the University convocation including the colourful academic procession of the teachers.

Sj Bisi, in his presidential address, described the course of development of this institution and indicated the alternative ways along which the institution might grow in future. In course of his speech he said :

"বিশ্বভারতীর সংকট মোচনের জন্যে প্রাচীন অথবা আধুনিক যে কোনো একটি ধারাকে গ্রহণ করুন—ওই দুই ধারাকে বৃথা মেলাবার চেষ্টা করবেন না—দুয়ের মধ্যে যে কোনো একটি ধারাকে নির্মমভাবে বর্জন করুন। যদি আপনারা স্থির করেন, এই প্রতিষ্ঠানকে বিধিবদ্ধ বিশ্ববিদ্যালয়রূপে রক্ষা করাই কর্তব্য যদি আর দশটি বিশ্ববিদ্যালয়ের মতো এখানেও শুধু সাহিত্যবিদ্যা নয় উচ্চতর বিজ্ঞান ও টেকনোলজি শিক্ষাদান করাও বাঞ্ছনীয় মনে করেন, তবে সাহসের সঙ্গে অগ্রসর হোন, পিছনের টান ও মোহ বর্জন করুন, সেই সঙ্গে এর তথাকথিত বৈশিষ্ট্যের এখনো যা কিছু অবশিষ্ট আছে, তার মোহ ত্যাগ করুন। আর যদি মনে করেন, প্রতিষ্ঠাতা আচার্যের পরিকল্পনার বিশেষ মূল্য আছে, এ-যুগেও তার প্রযোজ্যতা ও প্রয়োজন আছে, তবে সেই পথেই সাহসের সঙ্গে নির্মমভাবে অগ্রসর হোন, উচ্চতর বিজ্ঞান শিক্ষাদান ও উচ্চতর অট্টালিকার মোহ ত্যাগ করুন।"

Blessing the students with *Saptaparni* twigs, the Upacharya, Sj Pratul Chandra Gupta, urged them to bear the difficult tasks of life with courage.

Ashramik Sangha Function

Santiniketan Ashramik Sangha celebrated the Golden Jubilee of the Visva-Bharati and the seventieth anniversary of the Brahmacharyasram on the afternoon of Seventh Paus. Sj Sudhiranjan Das presided over the solemn function at Uttarayana. The chief-guest, Sj Tan-Yun-Shan, recalled his association with Rabindranath and the poet's influence on his life and works.

In his long presidential address, Sj Das narrated the historical development of the Brahmacharyasram and Visva-Bharati. Discussing the educational ideals of Gurudeva, he remembered his student life at Santiniketan and paid homage to the great teachers of the Ashram. He also spoke about the founding of the Ashramik Sangha and referred to its significant role in the spread of Rabindranath's ideas.

Appealing to all those who are or have been associated with this institution, Sj Das, towards the close of his speech, said :

—"এই আশ্রম এবং এই শিক্ষা প্রতিষ্ঠান আমাদের নিতান্তই নিজস্ব ধন। এর সেবার অধিকার এবং তার দায়িত্বভার গুরুদেব আমাদের উপরেই দিয়ে গেছেন। আমাদের স্বীকার করতেই হবে যে সে

কর্তব্য আমরা সম্পূর্ণভাবে পালন করতে পারিনি। কেন পারিনি, কার দোষে পারিনি সে কথার আলোচনায় কোনো ফল হবে না। আজকে আমাদের প্রিয় এই আশ্রম এবং বিদ্যায়তনের সামনে নানা জটিল সমস্যা এসে দেখা দিয়েছে। মনে প্রাণে অনুভব করছি যে একটা সঙ্কটময় অমঙ্গল আমাদের দিকে করালচক্ষু মেলে এগিয়ে আসছে। সে যেন আমাদের মধ্যে একটা বিরোধ সৃষ্টি করে তুলেছে —আমাদের পরস্পরের প্রতি যে আত্মিক যোগ আছে তাকে বিনষ্ট করবার প্রয়াস করছে নানা অবান্তর সমস্যা তুলে। এই সমস্যার মীমাংসা, এ বিরোধের প্রতিকার এবং এই অমঙ্গল নিবারণ আমাদের করতেই হবে। আজকে যে সমস্যা উঠেছে তর্কে তার মীমাংসা হবে না, ভোটের জোরে বা গায়ের জোরে তার নিষ্পত্তি হবে না। ভগবান সে অকল্যাণ থেকে আমাদের রক্ষা করুন। এখন প্রয়োজন সত্যনিষ্ঠা, সেবাপরায়ণতা, ত্যাগ ও কল্যাণের সাধনা ও নিজেদের মধ্যে ঐক্য, শুধু কথায় নয়, মনে, প্রাণে এবং কর্মে। আমাদের এই আশ্রম, আমাদের এই বিদ্যায়তন তোমার আমার চেয়ে অনেক বড়ো এ সত্য যেন আমরা কখনো না ভুলি। আত্মকলহে একে যেন খর্ব না করি। যে মহান ঐশ্বর্য গুরুদেব আমাদের দিয়ে গিয়েছেন তাকে যেন আমরা না হারাই মিথ্যা আত্মাভিমানের কুহক প্ররোচনায়। * * আমাদের এই উৎসব প্রাঙ্গণে যে-দুটি সত্যদ্রষ্টা, ঋষিকল্প ভক্তসাধকের ব্যক্তিত্বের আবির্ভাব ফুটে উঠছে এস আমরা তার অমৃতময় স্পর্শ লাভ করে শুচিতা লাভ করি। এস উৎসুক চিত্ত, এস আনন্দিত প্রাণ প্রাক্তন ও বর্তমান ছাত্রছাত্রী, এস সকল আশ্রমবাসী নরনারী আমরা সেই সুন্দর দেবতার পাদপীঠতলে যেখানে কল্যাণপ্রদীপটি অনির্বাণ জ্বলছে সেখানে স্থান লাভ করি। আশ্রমের এই ঝরণা-ধারায় শুচিস্নান সেরে পবিত্র হয়ে এস আমরা নবজীবন লাভ করি। এস আমরা নূতন উৎসাহে সত্যব্রত, মঙ্গলব্রত, ব্রহ্মব্রত পালনে যত্নবান হই। আশ্রমগুরু আমাদের শুভসংকল্পে প্রসন্ন হোন এবং তৃপ্তি লাভ করুন। আশ্রমদেবতা আমাদের আশীর্বাদ করুন যেন আমাদের এই উৎসব সফল হয়, সুন্দর হয়, সত্য হয়।"

Some solo and chorus songs were provided by the members of the Ashramik Sangha in the function. Srimati Suchitra Mitra, Srimati Gita Ghatak, Srimati Sanjida Khatun and Sj Visvajit Roy presented the solo songs.

As mementoes to this occasion, the Ashramik Sangha reissued the first numbers of the two old periodicals, now extinct, '*Santiniketan*' and '*Budhbar*'.

The Fiftieth Anniversary of Visva-Bharati

The Golden Jubilee celebration of Visva-Bharati was observed on 8 Paus (December 24) at the same Amrakunja where, exactly fifty years ago and on the same date, Rabindranath founded this institution with Acharya Brajendranath Seal in the chair. The function began with the Vedic song তমীশ্বরাণাং পরমং মহেশ্বরং followed by the chanting of the Vedic hymns and recitation of the ideals of the Visva-Bharati. The Upacharya, Sj Pratul Chandra Gupta, welcomed the the President of the function, Sj Prasanta Chandra Mahalanobis. He expressed

the hope that Sj Mahalanobis's enlightening ideas would help solve the various problems of Visva-Bharati.

In his presidential address, Sj Mahalanobis pointed out that Gurudeva gave priority to the pursuit of knowledge ; but he did not discard the necessity of buildings and equipments. The teaching of science and social science should have relevance to the life of the common people. Sj Mahalanobis said that Visva-Bharati should impress upon the students the need for harmonizing rural and urban ways of life. Here is an extract from Sj Mahalanobis's address published in the *Ananda Bazar Patrika* on December 25 :

"বিশ্বভারতীর আদর্শ, রূপ পরিবর্তন সত্ত্বেও শাশ্বত থাকবে, কেন না যা সত্য, চিরকাল তা সত্য। বিশ্বভারতী-প্রতিষ্ঠাতা রবীন্দ্রনাথ-ও কখনও ভাবেননি যে তাঁর প্রতিষ্ঠান একই রূপে চিরকাল থাকবে। প্রতিষ্ঠাতা আচার্য নিজেই জানতেন যে পরিবর্তনের মধ্যে দিয়ে তাঁর আদর্শের সত্যটুকু নিশ্চয়ই স্থায়ী হবে। * *

* * * বিশ্বনিয়ন্তার ইচ্ছা ও তাঁর সৃষ্টির ধর্ম রবীন্দ্রনাথের মধ্য দিয়ে বিশ্বভারতীতে রূপায়িত হয়েছে। যে-বিশ্বভারতীতে রবীন্দ্রনাথ সমস্ত বিশ্বকে আমন্ত্রণ জানিয়েছিলেন তা যেন সরকারী অর্থের প্রাচুর্য সত্ত্বেও নিজের আদর্শ থেকে বিচ্যুত না হয়। বহিরঙ্গের পরিবর্তন ঘটলেও তার ভিতরের সত্য যেন অবিকৃত থাকে। * * *

* * * সকল মানুষের মধ্যে মিলন ঘটানোর জন্য এবং সাম্য প্রতিষ্ঠার জন্যই বিশ্বভারতীর পরিকল্পনা রূপ নিয়েছিল। কৃষক, শ্রমিক, শিক্ষিত এবং ধনীদের মধ্যে ব্যবধান মোচন করে সাম্যের দিকে অগ্রসর হওয়ার আদর্শকে বরণ করতে হবে। বিশ্বভারতীর শিক্ষক-কর্মীদের সেই আদর্শে উদ্‌বুদ্ধ হয়ে শুধু চিন্তার ক্ষেত্রে নয়, শ্রীনিকেতনের সঙ্গে যুক্ত থেকে গ্রামীণ ও নাগরিক জীবনের মধ্যে যে বৈষম্য গড়ে উঠেছে তা দূরীকরণে ব্রতী হতে হবে। * * *

* * * অনুকরণের পথ ত্যাগ করে বিশ্বভারতীকে শান্তিনিকেতন এবং শ্রীনিকেতনের আদর্শকে রূপদানের জন্যে সচেষ্ট হতে হবে। প্রয়োজন হলে সংখ্যা ও বাহুল্য কমিয়ে দিয়ে যাতে আদর্শের সুষ্ঠু রূপায়ণ হয় সেদিকে লক্ষ্য রাখা হবে কর্তব্য।* * *

* * * বিরাট আকারে বিজ্ঞানশিক্ষা প্রবর্তনের কথা রবীন্দ্রনাথের কল্পনায় ছিল না। এখানকার পরিবেশের সঙ্গে সামঞ্জস্য রেখে বিজ্ঞানশিক্ষার প্রবর্তন হওয়া বাঞ্ছনীয়। * * *

* * * মানবধর্মের উপাসক রবীন্দ্রনাথ আমাদের দেশের হিন্দু-মুসলমানের মিলনের যে স্বপ্ন দেখেছিলেন আজ তা স্বাধীন বাংলাদেশ রূপে বাস্তব রূপ নিয়েছে।* * *"

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On the same day in the morning the Post and Telegraph Department, Govt. of India released a special commemorative stamp and Firstday cover on this occasion at a brief ceremony held in front of the Santiniketan building. The first stamp and the cover were sold to the Poet's biographer, Sj Prabhat Kumar

Mukhopadhyaya. In this connection, Sj Mukhopadhyaya gave a short account of the history of the Post-office at Santiniketan. There was a brisk business at the sales-counter afterwards. The stamp bears the picture of Gurudeva and the Sinha-Sadana on it. The first day cover has the sketch of a class at Amrakunja on its front.

In the afternoon, Maharshi Devendranath Memorial Lecture was delivered in a seminar at Darshan-Sadana, the Centre of Advanced studies of Philosophy. Dr Yogiraj Basu was the main speaker. He spoke on the teachings of the Upanisads and their values in our life.

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On the morning of 9 Paus, the last day of the Paus utsava, a commemoration service in the memory of the departed friends of the Ashrama was held at Amrakunja. Sj Sudhiranjan Das conducted the service.

Later on, the Annual general meeting of the Santiniketan Ashramik Sangha was held under the presidentship of the Upacharya, Sj Pratul Chandra Gupta. Sj Prasanta Chandra Mahalanobis, the chief-guest of the meeting, discussed the history of the Ashramik Sangha and its pioneer role in the spread of Rabindranath's ideas outside Santiniketan.

At the invitation of the Upacharya, the former students and staff along with their present counterparts took '*Habisyanna*' at the Patha-Bhavana dining hall.

In the afternoon, a reunion of the present and past students was arranged at Vichitra. The programme included songs, recitations and dances by the present and former students of Santiniketan.

Christmas celebration marked the end of the Paus Utsava. On the evening of December 25, a prayer was held at the Mandir conducted by Sj Dilipkumar Biswas of Presidency College. Sj Amiyakumar Sen read out a relevant passage from Rabindranath and Srimati Mahasweta Sinha narrated a story from the life of Jesus. In his sermon, Sj Biswas spoke of the mission that Jesus Christ undertook and discussed its impact on the religious movements of Bengal in the eighteenth and ninteenth centuries.*

Entertainment Programme at the Paus Utsava

This year (1971) the entertainment programme included *Kirtan*, *Kavigan*, *Jatra* performances, *Tarja*, folk songs and the songs from *Bangla Desh*. Of course there were soirée of the Bauls, the games and sports by the Santhals and screen plays as usual. The songs from *Bangla Desh*, presented by the members of '*Rupantar*' under the direction of Srimati Sanjida Khatun and Sj Mahmud Rahman, were a new attraction to the large crowds of people from the towns and

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* We are indebted to Sj Anupam Gupta, Adhyapak in Economics for this article.

villages alike. Of considerable interest was the performance of a new talent, the poet-musician Mahmud Ali Shah, who prefers to be called "Mahmud Shah Bangali". He sang the dreams and desires of *Bangla Desh* in intimate *Panchali* that moved the audience of all shades. Requested by his fans, he also sang in the soirée of folk-songs on 9 Paus and at quite a few private gatherings. Mahmud Shah Bangali deserves to be congratulated on his tremendous success.

The local folk-songs, arranged mainly by the artistes of Birbhum, drew a large number of people on 9 paus. Baul songs were presented by Bhabataran, Narayan Adhikary, Nanigopal Das, Prem Dasi, Jatin Das, Gopal Das and the renowned Baul, Sanatan Das. Other features included dance performance by the Santhals of Pearson Palli, recital on *Nagra* by Sadhan Das from Hat Serandi the *Dhol* concert by Dibakar Das's men from Tiltukri and the songs of *Patua* by the group of Abinash Das from Chandpara. Sripati Dom from Prasadpur sang the snake charmer's songs with snakes all over his body and Fakir Guljar Shah presented mystic songs of Islam. Mahmud Shah Bangali was again a participant in this soirée.

For all the three nights of the Paus utsav, *Jatra* plays provided a major entertainment. "*Manasamata*" opera from Gopal Nagar staged "*Khudita Kankal*" on 7 Paus. The next night, '*Raghunath*' opera from Bolpur presented '*Rikshawala*'. The series concluded with '*Rakhsasi Padma*' by '*Anandamayi Samiti*' from Surul on the night of 9 Paus. Appreciations came pat for these performances.

The session of *Kavigan*, held on 7 Paus, was called '*Purus O Prakriti*.' Shibsankar Pal from Chouhatta and Gafur Sekh from Chandduna represented *Prakriti*' and '*Purus*' respectively. On 8 Paus, the Folk Entertainment Section of the Government of West Bengal presented '*Tarja*. In the soirée of *Kirtan*, held on the afternoon of 9 Paus, Manikchand Mitra Thakur from Maynadal was the main artiste. The same day, in the morning, Sekh Jalil from Bandh Gora presented the *Panchali* songs of Satyapir. From Varanasi came Mahmmad Ismail, whose subtle tunes on the *Sehnai* echoed through the Ashrama from dawn and dusk. The Publicity Department of West Bengal arranged film shows on all the three evenings. Films on the lives of Abanindranath, Nandalal and Jamini Roy, and documentary films on the Potters of West Bengal and Darjeeling were screened. On the last evening '*Pather Panchali*' was shown. Display of fireworks—one of the greatest attractions of the Mela—was arranged by Vijay Malakar from Surul.

The games and sports by the local Santhals, conducted by the Village Extension Department, Sriniketan, were a highly interesting feature. Nearly hundred Santhals from neighbouring villages participated. One new item introduced

this year, was a local game which seemed to be a variation of 'run and fight' over a cocoanut.

Close to the arch, the main entrance to the Mela ground. the students of Visva-Bharati organised a musical soirée. They presented songs of Gurudeva, especially his national songs. Other items included songs of Dwijendralal, Atul Prasad and Najrul Islam by both experts and amateurs. The organisers of this soirée certainly deserve to be thanked heartily for providing the crowds of country folks with an opportunity of listening to some of the finest lyrics of Bengali literature put into music directly from the artistes.

Exhibitions at the Mela Ground

Exhibitions at the Mela ground are an important aspect of the Paus Utsava. Just outside the main entrance, on the wall of an adjacent building, Kalabhavana students exhibited a few posters on Bangladesh. The posters were arranged more or less according to the sequence of events which led to the birth of a new nation. None of the posters erred on the side of excess. Protest against the unimaginable atrocities was not allowed to obliterate the grim tragedy of the situation. In short, the posters were not only simple and appealing, but they also successfully evoked the right sentiment in the public.

The Agriculture Department of Birbhum organised an exhibition. As a part of it, Rajnagar Agricultural Farm demonstrated the manufacture of ropes of various thickness from sisal hemp. Sisal rope manufacturing (by popular association a routine duty of prisoners) was demonstrated on the spot (by free men of course) by extremely simple ond ingenious mechanical devices. The other aspect of the exhibition sought to enlighten the public about the rewards of adopting improved agricultural techniques and practices.

The exhibition arranged by the District Publicity Department included posters emphasizing the need to improve agricultural yields, charts showing the agricultural development of the district, photographs of the evacuees and a pictorial narrative of Desbandhu Chittaranjan's life. There were also several posters on the usefulness of the small-saving scheme.

Another attractive exhibition was that of the All India Handicrafts Board (Eastern Region), Calcutta. Handiworks exhibited included pure silk, cotton prints, pith and metal masks, woodwork and many other things for household use and decoration. Most of the exhibits had excellent finishing and left no doubts in the minds of the onlookers that trained hands had gone into their making.

Quite an interesting arrival this year was an exhibition of the traditional Applique works from Madhubani (Bihar).

The exhibition of Handicraft Board was flanked on its two sides by exhibitions organised by various institutions of Visva-Bharati such as Patha-Bhavana, Vinaya-Bhavana, Cottage Industry Training Centre, Palli Siksha Sadan and F. C. W. T. C. As usual, a few specimen from the crafts taught at the various institutions were exhibited. These included woodwork, batik pieces, leather goods and number of other fancy and useful things.

An interesting section of Visva-Bharati exhibition consisted of a few photographs on the theme, '*Rabindranath and Bangladesh*'. Among the rare exhibits there was a photograph showing three Masters Nandalal, Mukul Dey and Suren Kar on a boat at Shilaidah. The works of Rabindranath were also displayed. Visva-Bharati Publishing Department, Silpa-Sadan and the students of Kala-Bhavana opened selling stalls which attracted a large number of buyers. Birbhum District Industry Department also ran an exhibition-cum-sales centre.

Dipak Chattoraj

Three Exhibitions

The Visva-Bharati celebrated its Golden Jubilee and the completion of the seventy years of the Brahmacharya Vidyalaya in December 1971. Three exhibitions were arranged on this occasion in Santiniketan and they attracted large crowds of visitors throughout the Paus Utsava.

The exhibition held at the Central Library, consisted of books whose authors were ex-staff and students as well as the existing staff of this institution, The books covered a wide range of subjects, such as, literature, history, philosophy, art and different branches of science. Many of these have been acclaimed as valuable and lasting contributions to the fields of learning concerned. It was heart-warming to note that this renowned institution which once boasted of great pioneers in different branches of knowledge was still able to live up to its tradition of scholarship to a considerable extent.

Modernity does not consist in negating nature and strictly confining oneself within the studio. It consists in accepting all that life offers in its amazing variety. This modernity which springs out of life itself and is a creative expression of tradition in deference to the time-spirit, is what Kala-Bhavana seeks to embody. This has been amply borne out by the exhibition which was held in Kala-Bhavana. The artists, whose works were on display were either the ex-students of Kala-Bhavana or among the former and present teachers. Most of the works drew their subjects nostalgically from different locations of Santiniketan. Among the artists may be mentioned Aeharya Nandalal Bose, Sj Binodbihari Mukherjee, Sj Ramkinkar Baiz,

Sj Sudhir Khastagir, Sj Dhirendra Krishna Debbarman, Sj Manindrabhusan Gupta, Sj Biswarup Bose, Sj Satyendranath Banerjee to mention only a few.

The exhibition at Rabindra-Bhavana displayed photographs showing the evolution of Santiniketan over the period of seventy years. During these decades the inner and outer landscapes have undergone tremendous changes. Of the greatest interest were the exhibits put up in the showcases. Here we found the Trust-Deed of Maharshi Debendranath, the letter Gurudeva wrote to Mahatmaji concerning the Visva-Bharati, the Memorandum of Association of the Visva-Bharati and other documents of archival interest. We also saw journals like *The Tattva-bodhini Patrika*, *Santiniketan*, manuscript journals, bulletins and pamphlets. There were miscellaneous papers showing how intimately Gurudeva was associated with the day-to-day management of the institution. He had even found time to write an English Primer of which a page was on display, Indeed the exhibition afforded a sweeping, yet comprehensive glimpse into the growth and development of the Vidyalaya and the Visva-Bharati over the years.

Abhijit Bajpai

NEWS AND NOTES

The all India Adult Education Day was observed on December one at Adityapur Village under the guidance of Village Extension Section of Palli Samgathana Vibhaga with the active participation of the Adityapur Pragati Sangha. *Shramdan*, an exhibition and a mass meeting were organised there on this occasion. Twelve students of different Bhavanas of the Visva-Bharati joined the *Shramdan* work in the morning for the repairs of a village road. In the afternoon there was a variety programme at Adityapur which was attended by the Registrar and a good number of Adhyapakas and Karmis of the Visva-Bharati and also by large number of students and teachers of different Adult Education centres. The Social Education Officer, Birbhum also attended the function. The significance of the day and a few problems of the Adult Education programme were discussed in the meeting. Certificates were also distributed to the pupils who came out successful in the literacy test.

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The eighty-eighth birth day of Master Mashai (Acharya Nandalal Bose) was celebrated by the members of staff and students of the Kala-Bhavana. Camp-fire, a picnic, an illustration and a seminar were organized on December 1, 2 and 4 respectively on this occasion.

Besides the members of staff and students of the Kala-Bhavana, Dr Sisir Kumar Ghosh and Sj Somendranath Banerjee also participated in the Seminar.

•

Dr R. C. Mazumdar delivered two Extension Lectures on December 10 and 12 at the Cheena-Bhavana Hall. The topic of his lectures was "Bengal in the Nineteenth Century."

•

An exhibition of the facsimile prints and some original works of art from different countries of the world was on view at Nandan, Kala-Bhavana from December 10 to 14.

•

The victory of Bangladesh freedom fighters was celebrated by the Santiniketan Karmi Mandali on December 17.

•

Dürer's 500th centenary exhibition was opened on December 20 at Nandan, Kala-Bhavana. Sj Benodebehari Mukhopadhyaya inaugurated the show. To celebrate the same occasion there were slide-show and a film-show on December 21 at Nandan.

•

A hand written bulletin under the title 'Palli Samgathan' has been brought out by the Palli Samgathana Vibhaga with the particulars of the activities of rural reconstruction work of the different sections of Palli Samgathana Vibhaga in December 1971.

•

The new session of Siksha Charcha has commenced from November 1971. The number of trainees admitted newly stands at 120 of whom the number of outsiders selected for traning is 78 and the number of Govt. deputed teachers is 42.

•

The President, V. B. C. S. informs that a sum of rupees three hundred, collected under the auspices of Visva-Bharati Chhatra Sammilani, has been sent to the Relief Committee of Orissa for the affected people hit by cyclone.

•

Sriman Aditya Sarbadhikary and Sriman Nirmalangshu Mukherjee, represented Visva-Bharati in the 2nd All India Student Convention held at Kanpur in the second week of November. The topics assigned for discussion were varied and interesting, They ranged from the International scene to the progress of art and literature.

•

Sriman Santanu Singha Roy and Sriman Nirmalanshu Mukherjee participated in a debate competition held at Pant Institute near Nainital. The topic was ; "The war promotes more goodwill than it destroys."

•

The following students of Cottage Industry Training Centre have been elected office bearers in the Executive Committee of Silpa-Sadana Chhatra Sammilani for the year 1971-72.

President	—	Sri Ananga Mohan Das
General Secretary	—	Sri Astadhar Saha
Games Secretary	—	Sri Rai Mohan Seal
Cultural Secretary	—	Smt Bela Rani Devi
Student Representatiyes	—	Sri Tapan Kr. Goswami Smt. Bangabala Mukhopadhyaya

•

Here are the news items on the activities of Family & Child Welfare Training Centre and Home Economic Training Centre, Sriniketan, during the month of December :

Miss D. M. Kalapishi, Professor of Education, London University, visited both the Training Centres accompained by Sj J. C. Bhattacharya, Assistant Development Commissioner, West Bengal, on December 3.

A four-day 'Family Planning Orientation Education Training Camp' was organised by the Training Centre for 32 Balsevikas and Griha Sevikas and 22 trainees of the Home Economic Training Centre from 10 December, with the help and co-operatian of Regional Health Office, Calcutta.

At Paus Mela the trainees of both the Centres opened an Exhibition Stall showing various activities of these Centres with the help of Charts, Alpana and Photographs etc. The trainees displayed various kinds of foods from "Soyabeen" and also demonstrated "Saya-been Cakli" before the visitors.

The 17th A. W. W. Course commenced from November 25 and ended on December 24. 23 village women from Khoyrasole, Nanoor, Debra, Panchla and Bolpur-Sriniketan, participated in the course.

●

"Minoti Book Prize" was awarded to the following students of the Siksha Satra for the year 1971 for their meritorious performances in different fields :—

1.	Sm Supriya Sarkar	Class X	Science
2.	Sm Piyali Datta	Class X	-do-
3.	Sm Mina Sarkar	Class X	Humanities
4.	Sm Swapna Sarkar	Class X	-do-

●

Requested by the Visva-Bharati, the Central Blood Bank, Calcutta arranged to collect blood for the injured Jawans and poor patients during the Paus Mela at Santiniketan.

●

The following office bearers were elected at the Annual General Meeting of the Alumni Association, held on 24th December, 1971.

1.	President	Sj Prafulla Chandra Sengupta
2.	Vice-President	Sj Amiya Kumar Sen
3.	Secretary	Sj Ranajit Goon
4.	Asstt. Secretary	Sj Suren De
5.	Members	1) Sj Debaprasad Sengupta
		2) Sm Nilima Sen
		3) Sj Sumit Tagore.

●

The Annual General Meeting of the Santiniketan Asramik Sangha, Santiniketan, held under the chairmanship of Sj Kalipada Ray, has elected the following members to its Executive Committee :—

President	Sj Prasanta Chandra Mahalanobis
Vice-President	Sj Kalipada Ray
Treasurer	Sj Prafulla Chandra Sengupta (His five years' term of office continues)
Secretary	Smt. Kanika Bandopadhyaya
Asstt. Secretary	Sj Dinkar Kowshik
Members	Sj Bratindra Mohan Sen
	Sj Gorachand Sarbadhikari.

•

Sj K. L. Basu, Principal, Palli Siksha Sadana, has been awarded the D. Phil (Arts) Degree of the Calcutta University for his thesis 'Panchayati Raj in West Bengal with special reference to the Bolpur-Sriniketan Community Development Block Areas'.

•

Sj G. P. Krishna Rao, Head of the Department of Social Work and Sj Nava Kumar Mukhopadhyaya, Adhyapaka in Animal Husbandry attended the seminar on 'The Role of Voluntary Organisations in Rural Development' from 15 to 17 November at Delhi organised by the Central Institute of Training and Research in Public Co-operation.

•

Sj Mahendu Datta participated in a seminar at Delhi on 'Population Education through Parent Teacher Associations in India from 23 to 26 November.

•

Dr Tarasankar Banerjee attended the ninth Annual Conference of the Institute of Historical Studies, Calcutta, held at Tirupati from 6-8 October. He read a paper on 'Historians' Bias in Modern Indian Historical Writings.'

Invited by the Government of India, he participated in the Records Commission meeting held at Trivandrum between 9 October and 12 October. Dr Banerjee read a paper on "A survey of Religio-Political Movements in India, in the 19th century" in a seminar there.

He also participated in the Maratha History Conference held under the auspices of Bombay University from 5 to 8 November. He read a paper on "The Marathas and the Pindaris—A study in their relationship".

•

Sj Pranabananda Jash was deputed to attend the ninth Conference of the Institute of Historical Studies held under the auspices of Śri Venkateswara University, Tirupati from 5-8 October. He read a paper on "A Few Points of 'Contact and Adjustment' between North and South in the field of Religion'.

•

Sj Samirkumar Ghose (Physics) and Sj N. C. Sukul (Zoology) are jointly working to study the effects of magnetic field on certain species of Nematodes.

•

Four life size bust portraits in oil by Sj Selim Munshi, Kala-Bhavana have been installed at the Vivekananda Granthagar and Ramranjan Poura-Bhavana, Suri.

•

Sriman Janak Jhankar Narzary and Sriman Manik Talukdar, students of Kala-Bhavana received the Academy Award Prizes for their sculptural works in the Thirty-sixth Annual Exhibition for 1971-72 held at Academy of Fine Arts, Calcutta.

•

Sriman Amiyakumar Basu and Sriman Sudipta Das of Patha-Bhavana have been awarded the National Science Talent Search Scholarship for 1971 by the National Council for Educational Research and Training, New Delhi.

•

Weather Report for the month of December 1971.

Maximum Temperature	27·4 C°	on 26.12.71
Minimum Temperature	10·2 C°	on 27.12.71
Maximum Humidity	75%	on 2.12.71
Minimum Humidity	63%	on 27.12.71
Rainfall	nil	

FOURSOME*

Sjta Hembala Sen

One of the oldest workers of the Brahmacharyasrama, she came here as the first lady superintendent of the girls' hostel. Born in 1836 in Dacca, she took her education in Eden School, Dacca and Bethune College, Calcutta. A permanent ashramite since her working days, she is now staying at Purva-Palli, and is never tired of the activities of Gurudeva's asharam. Hembala-di is also perhaps, the most regular visitor to all her friends.

Sjta Kironbala Sen

Came to the ashram with her husband, Late Acharya Kshitimohan Sen, in the year 1910 from the village Sonarang of Bikrampur district. An untiring helper in Acharya's work, she had also taken classes of the Sishu-Vibhaga. She is at present staying in her own house at Sri-Palli among her grandchildren. Known to the inmates as "*Thandi*", she is seen in most functions and utsavas of the ashram.

Sjta Manorama Ghosh

One of the earliest teachers of the Brahmacharyasrama, Kalimohan Ghosh, brought his wife Manorama to the ashram in 1910, from a village of Chandpur district. Witness of many ups and downs of the ashram she is still active in her household works. Manoramadi has lived in Surul when the rural work in Sriniketan had been undertaken by her husband. She is staying at Sri-Palli in her own house at present.

Sjta Sudhamoyee Muhherji

Born in 1896, in Calcutta, she passed the B. A. Examination in 1917, and became one of the few distinguished lady graduates of Bengal. She first came to Santiniketan in 1919 to stay with her husband Sj Prabhat Kumar Mukherjee, and since then she has been living here. Sudhamoyeedi is the first girl student of Visva-Bharati, and has taught in Siksha Bhavana for some time.

Public memory, although proverbially short, will not willingly let die Sudhamoyeedi's pioneering role in the spread of female education in Bolpur.

Compiled by Mahasweta Sinha

OBITUARY

Sailendranath Sinha

Sailendranath Sinha died on October 27 in Calcutta. He was 81 and is survived by his wife, a son and two daughters.

One of the oldest Karmis of Visva-Bharati at its early days, he served in Calcutta, Sriniketan and Santiniketan Office from 1922 to 1928. At the instance of C. F. Andrews, he held the post of Assistant Secretary to Tata Labour Association for two years and then served the Publication Department of Calcutta University for twenty-three years. He wrote stories for children and a few books on the Gita, the Upanishad and the Mahabharat. He also contributed to the monthly *Prabasi.*

Amiable and good-hearted, Sailendranath Sinha was immensely popular to the inmates of Sriniketan and Santiniketan.

We convey our sincere condolences to the bereaved family.

Alokendranath Tagore

Alokendranath Tagore, the eldest son of Silpaguru Abanindranath, died on December 17, in Calcutta. He was seventy-six and is survived by his wife, two sons—Sj Amitendranath and Sj Sumitendranath—two daughters-in-law and two grandsons. A student of science at Presidency College, he showed considerable talent in painting and sculpture. His artistic creations were greatly admired by connoisseurs at different exhibitions. In 1952, a 'one-man show' of his paintings was arranged in Calcutta. He acted in 'Tapati' with Gurudeva Rabindranath. He also wrote two books—'*Chhabir Raja Abin Thakur*' and '*Arabian Nighter Galpa*". With him dies the last of the Tagores born during Queen Victoria's reign.

We convey our sincere condolences to his bereaved family.

Hitendra Nath Nandy

Just when Visva-Bharati was celebrating its Golden Jubilee and the completion of seventy years of Brahmovidyalaya, the sad news of the death of Hitendra Nath Nandy came to us. He died on December 19, 1971 at the age of 80. He was an old alumnus of the Vidyalaya and was a resident here till his death. He came to the Vidyalaya with his three younger brothers, like many other boys of the same family in those days, almost at its inception, when there were few students. I happened to be a contemporary of his and have had the privilege of knowing him intimately ever since. Naturally like me, those who knew him personally, to them his demise has brought great grief and they mourn it, though he died at a mature age, peacefully in the fulness of his life. By his

death another link between the past and the present of this institution has been snapped.

After finishing his academic life Hitendra Nath took to business, and was a pioneer in the manufacture of ink and blanco. His ink known as "Kajal Kali" was a success and highly praised as an excellent product and even Gurudeva used it with satisfaction and was glad to give his blessings to this enterprise of a student of his school.

Something must have to be said about his father. The father Mathuranath Nandi, a venerable gentleman, was a devout Brahmo. He was also a man of courage and conviction. The then Government issued a circular to their employees not to send their sons to the school of the Poet which they did not look upon with good grace, suspected it was a nursery of revolutionaries. But Mathurababu in defiance of this dictum sent his four boys to the school of the Poet. It was a difficult time for the Poet and his school, as most of the boys came from the middle class people serving Government or looking for their favour.

Hituda used to dress himself always in European style and rarely wore dhuty and punjabi, not because he hated it like an anglicised Bengali, but more as a matter of convenience or his personal taste. A man must have his idiosyncrasy ! So some of his friends used to call him facetiously 'Hitu Saheb.' It may be said that none of the five brothers married, except the youngest one. But all of them lived a chaste, continent and disciplined life. Even while his father was alive Hitu-da was looked upon by his brothers and sisters as the head of the family and he was a friend, philosopher and guide to them in every respect. He was very considerate and affectionate towards them also and shouldered his responsibility with good grace till his death.

After retiring from business he built a house at Santiniketan to pass the rest of his days in a quiet and serene atmosphere full of his sweet boyhood reminiscences, reading books and taking long walks to see some of his selected friends by whom he was liked, loved and respected. He never liked to be in the limelight or cared for peoples' recognition and was quite contented to be in peace with himself.

Before his death he made a gift of the rare and rich collection of books of his father to the Visva-Bharati with an almirah which has been named after her mother Jogmaya Devi. The books are kept in the Centre of Advanced Study in Philosophy.

Hitu-da was a man of many virtues and perhaps less vices, of which I know not. He won a large number of friends for his suave and elegant manners and amiable disposition. He was reserved in nature but nonetheless social. A generous heart, he was full of compassion without any outward show.

Once he made friend with anybody he would not forget him and would keep in touch with him which would last with mutual warmth of heart with each other. He disliked effusion and emotionalism. He looked at questions and problems rationally and would like to study them objectively. He was bold in his conviction. That is why sometimes discussing this institution he regretfully told, with the claim of an oldtimer, that our institution has not succeeded to fulfil the wishes, to give a proper shape to the ideal and imagination of Gurudeva and has paid not sufficient attention to its tradition.

Without making this lengthy let me conclude with a few words which perhaps do a little justice to the good departed soul. I really believe, from my talks with him, that he had the most delicate conscience, he was most scrupulous in performing every engagement, however minute, and however it might make against his interest or pleasure. He was most fearful of giving pain, of wounding others, and the most incapable of being selfish of anybody. Thus in a nutshell it may be said of him that he was simple, religious and absolutely honest.

May this noble soul have peace and bliss, as he did not live in vain.

Susil K. Chakravarti

Muniswar

Munishwar hailed from Jounpur in Uttar Pradesh. One of his relations who worked with us brought Munishwar to our place. He was appointed a bearer. He was then about twelve or thirteen. After sometime, being satisfied with his efficiency, Baroma (Hemlata Devi) appointed him Dwijendranath's attendant. Munishwar was fortunate enough to see the Maharshi from a close distance for ten long years,

After the death of the Maharshi, Dwijendranath came to Santiniketan in 1905, to live here as a permanent resident. It was, then, that Munishwar came to Santiniketan.

Dwijendranath passed away in January 1926. For more than a period of thirty years Munishwar served Dwijendranath with meticulous dexeterity and devotion. Munishwar's dedication to his master was equal only to the worship offered by a devotee to his guardian deity.

Dwijendranath, too, in his deed of settlement apportioned a tangible amount of cash and a regular annuity, as a provision for his loyal valet.

Dwijendranath had a deep affection for Sambhu and Baiju—Muniswar's two sons by his first wife, and he took pleasure in entertaining them regularly with refection. We had considerable regard for Munishwar's unblemished character, amiable nature and other esteemable qualities and treated him as one of our kins.

I shall remain ever grateful to him for the personal benefits that I had derived from him during my stay at Santiniketan.

Before his demise, he was to my belief, the oldest resident of the Ashram. When I asked his age, during the Paus Utsava of 1965, he told me he was running eighty four. On that basis, he was ninety when death took him away.

He was so much an animated part and parcel of the Nichubangla for a stretch of fifty three years, that it is now difficult to think that he is there no more.

I took a few photographs of Munishwar, who was blessed with Dwijendranath's almost filial love, along with my grand-children in the hallowed house—'*Dwijabiram*'. These photographs will have a special significance for our family and shall be cheirshed as sentimental treasure by us.

Munishwar subsequently joined Hindi Bhavana, and that is a recent history.

He died on December 16, 1971 and is survived by two sons, three daughters and several grand children.

If there is any abode beyond the world, called heaven, I am sure, Munishwar would merit a place there in his own right. I pray for his soul—the Eternal peace.

Ajindranath Tagore

Dr Ashamukul Das

With a deep sense of sorrow we record the passing away of Dr Ashamukul Das at his Allahabad residence at the age of 68. He was a student of the Brahma Vidyalay, Santiniketan from 1911. In 1912 he appeared in '*Dak Ghar*' drama at Jorasanko as the little boy 'Amal', the sick child who sits at the window and pines for the distant hills and dales and greets the passers by while he waits for a letter from the KING. The drama was a great success and all the members of the Tagore family took part in it. Gurudeva himself took part both as the Fakir and the Watchman. Amal made a deep impression on the audience as the pining child at the Window conversing with the Gardener's daughter, the Curd Seller and the Watchman as he is forbidden to go out of his sick bed.

In 1919 Ashamukul was again chosen to appear in the role of Upananda in *Saradotsav* drama and there he acted his part with great success.

Dr Das was a successfull physician first at Shillong and latter at Allahabad where he settled.

He had charming and amiable manners endearing himself to every one around him.

We offer our condolences to Mrs Das and other members of the bereaved family.

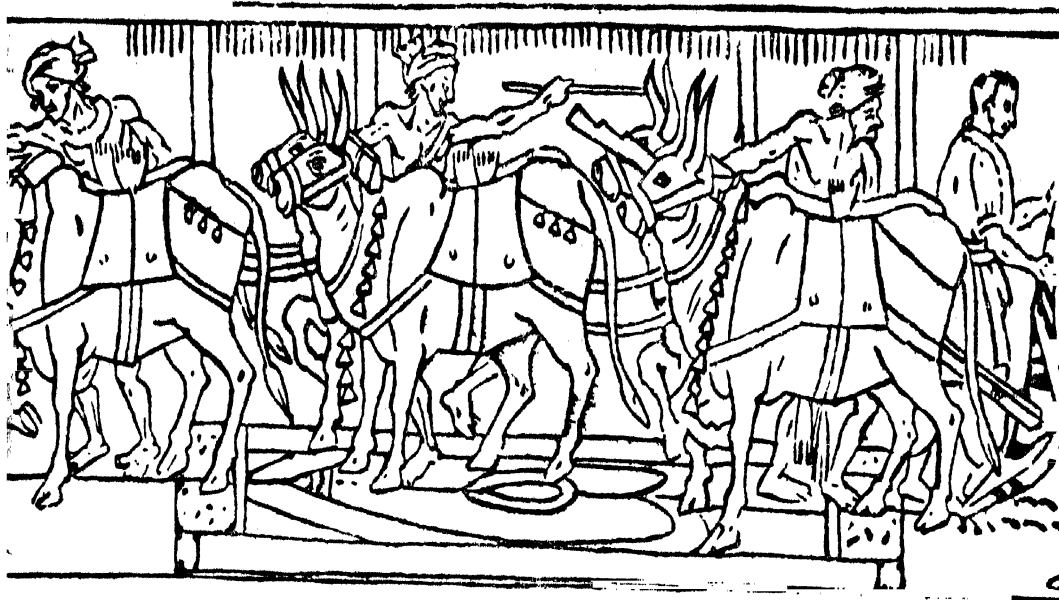
Pradyot Kumar Sengupta

Corrigendum

An unfortunate slip occurred in the caption of the second photograph between page 120 and 121 of our last issue. The caption should read: "Professor Sylvan Levi, who came to Santiniketan as Visva-Bharati's first visiting professor, taking a class."

This inadvertent slip is sincerely regretted.

The Upacharya on behalf of the staff and students of Visva-Bharati congratulated Srimati Indira Gandhi, our Acharya on her magnificent leadership in the liberation of Bangladesh and defending the honour of our motherland.

In another message sent to Srimati Gandhi, the Upacharya conveyed the pleasure of the staff and students of Visva-Bharati for the Award of Bharat Ratnam conferred on her.

VISVA-BHARATI NEWS

February 1972

The Bangladesh Cabinet has selected the first ten lines of Gurudeva's *Amar Sonar Bangla* as the National Anthem of Bangladesh.

The decision was taken at the first formal meeting of the Cabinet presided over by the Prime Minister, Sheikh Mujibur Rahman. It was also the first item on agenda of the meeting.

আমার সোনার বাংলা, আমি তোমায় ভালোবাসি।
চিরদিন তোমার আকাশ, তোমার বাতাস, আমার প্রাণে বাজায় বাঁশি ॥
ও মা, ফাগুনে তোর আমের বনে ঘ্রাণে পাগল করে,
মরি হায়, হায় রে—
ও মা, অঘ্রানে তোর ভরা ক্ষেতে আমি কী দেখেছি মধুর হাসি ॥

কী শোভা, কী ছায়া গো, কী স্নেহ, কী মায়া গো—
কী আঁচল বিছায়েছ বটের মূলে, নদীর কূলে কূলে।
মা, তোর মুখের বাণী আমার কানে লাগে সুধার মতো,
মরি হায়, হায় রে—
মা, তোর বদনখানি মলিন হলে, ও মা, আমি নয়নজলে ভাসি ॥

LETTERS TO GURUDEVA

C. F. Andrews

Continued from January issue

(73)

Inverarm
Simla
June 25 [1915]

My dear friend,

I want to share with you the happiness of the last few days, for it has been so very real and true. I had been wishing to write to you — it has been so full — and now today it has overflowed. This morning I was very bright and happy : the sky had been washed by the rain and the air was warm, and I took out, at last after a long interval the new English poems of yours, my favourites, which I had copied out. For some reason I had not done so before : or rather I had once taken them out, when I was in the Nurshing Home in Wood St., and had been disappointed. I was probably too tired then ; but this morning I took them out again, and to my great delight they came back to me with all the full flood of intense joy, which I had first experienced. And it was even more than this,— for they came back to me now with a fresh wonder and beauty and a new meaning and inspiration, and I could understand, now after my illness, something more of the depth of their greatness. "I have kissed this world", "I cling to the living rafts, my body", and that amazing one, — 'You did not know your own self when you dwelt alone" — these meant the most to me ; and I cannot tell you the joy that came over me,— the same joy, the very same, only deeper, that I had, when I first heard them from your own lips. And oh ! my dear, dear friend, it is at such times as these (I am writing while my heart is very full and I can tell you all) that you seem to raise me, I know not how, into a new sphere of thought and imagination and beauty, such as I had never dreamt of before ; and when I long to make this state of vision more permanent, more real still to myself, more esaily entered, I understand little by little that this cannot be all at once, but only as this joy, which has given me the vision, comes and goes,—that I cannot force it, but must rather wait for it, and not miss it when it comes. And you, dear friend,— you seem at such times to me so visionary yourself, so above me, so elusive, so, beyond, and yet so near. And when you *do* come near to me in your poems or in yourself— and I can grasp your meaning, then all that is in me, all that you have given me of new-found joy and goodness, goes out to meet you, and longs to pour itself out at your feet. This is the only way I can describe it to you, and for a long while it used to seem to me almost inconceivable that this,— this overflow of love which was pent up in me seeking expression—could be anything but a

burden to you, if I tried to express it : and the fear of this used to depress me, and I used to ask you again and again, and get your assurance that it was not so : and yet I could scarcely believe it, it seemed so incredible at times. But now that fear is gone entirely, and I can laugh at my folly.

This letter will need no added words to tell you how health and life are flowing back to me. The change was long in coming ; but when it came, it was like a sudden burst of Spring.

With the dearest love

Charlie.

Susil wishes me to send his love with mine.

(74)

Inverarm,
Simla,
July 5, [1915.]

My dear friend,

I heard from Willie today that you are in Calcutta, éngaged in many plans. I am afraid this means another self-denial and postponement of your inner longing to become free. Willie tells me that you have placed Ajit in charge of your Model School and have found a post somewhere for Sarat Babu. Willie writes "Is not Gurudev *goodness itself ?*" —to which I need not add I agree with all my heart and soul and with an extra underlining of the words !

Willie seems extremely well and that is a great happiness to me and a still greater is this that he is now full of hope about the future of the School and he is certain that all that you have recently done has been greatly to the good.—In this connexion I wanted to tell you that I have had letters from some of the boys,—Jadu, Kalidas, Govind and others, which have shown a wonderfully true and refined spirit. No other boys in India could write letters so full of truth of inner feeling as these. And is not that the true test of an Ashram like ours ?

The new flood tide of joy, which came so suddenly to me and made me write such overflowing letters, could not last. It was too great. A depression followed of great inner pain and darkness. I do not know quite how to tell you about it, but the burden of the indentured coolies in all their misery came upon me and I could not lift it into the sunshine. A very long and distressing talk with the Viceroy brought it upon me : for at first it all seemed so hopeless. A Government Report had just been published setting forth in glowing colours their prosperity. The Viceroy at first took up the position that nothing

whatever could be done, during the War and in the face of that Report. I gathered carefully all the facts and put them before him, and if only Indian opinion is strong enough behind him there may still be something done.

In the Fiji Islands things are far worse than South Africa. I thought the suicide rate of coolies in Natal was terrible, but the Fiji Island rate is actually double.

But what is far more terrible and indescribally painful to me is the fact that it is quite clear, even from the Report, that chaste Indian women, of the simple village type, who have no wish to lead a life of shame, are tempted out, during some weak moment of depression, to conditions where marriage is scarcely known and men are in the proportion of 3 to every one woman.

An intense longing came upon me to start out at once and see it all and I even tried to find a steamer that would take me.

The Daspalla Riot Trials have added further to the gloom. I have sent my own evidence (gathered from Govind Misra) down and I have spoken again very strongly indeed to the Viceroy about the iniquity of it all. Here again the longing was almost overwhelming to escape from here and go down and see what could be done by personal interviews to save these poor people's lives.

All the beauty and the *joy* in beauty that I had been experience,—your goodness which had brought me such delight, —this new world of sunshine after my illness shining so brightly,—all this happiness of my own seemed to rise up before me in such utter contrast with the suffering and misery of the world.

But I have grown much calmer. All you have given me of your own experience, out of the very heart of suffering,—your own suffering,—has not been lost upon me. I have been able, at last, to get out of this narrow circle of the immediate and the pressing present into the wider air.

You have given me this new gift, my dearest friend, and it has helped me.

With deepest love and devotion.

Charlie.

(75)

Inverarm
Simla,
July 8, 1915

My dear friend,

This that I enclose gave me a joy mingled with a certain fear. The fear was because I can never be quite certain of my own writings, whether they ring true or false ; and only you have ever told me the truth quite fearlessly—just as you have told me quite fearlessly about my life.

The first verse Was the memory of Natal,—what I saw there : the second verse I have only seen here,— a glimpse, hard to hold, but what I feel to be true when I *do* see it,— the glimpse of it.

If this does give you the least pleasure and you do feel there is truth in it, not false sentiment only, you will make me very happy. But if you tell me I have *not* succeeded I shall be happy also and wait till I know myself better. I have written, as you know, almost nothing in verse ever since I have been with you, and now the instinct has come again and I feel it may be a true one.

This has been a hard struggle with me just lately—staying up here. And the struggle not yet over. This body of mine—so they tell me—still needs it : but all my spirit is saying that I should be both happy and healthy at once, if only I could come down. And, oh : the longing, the aching longing to do so,—it is at times almost over-powering. If Mr. Rudra had not been here, I should have made but a poor fight.

It is not merely, however, this intense longing. But there is continual unhappiness and unrest on every hand up here among Indians who come up. For Simla is the meeting place for all the wrongs and injustices and tyrannies of all the millions of all India. And what a mountain load they are,—higher by far than those mountains that shut me in on every side from the open sky !

While I was ill, there was always an excuse at hand, and I refused to see and hear people. But now that I am strong again I cannot, any longer, excuse myself for not giving a patient hearing to the stories of intolerable wrong that come to me—and the great proportion of them are so obviously true. And then,—just a word here, or an interview there, might put all right and make people happy, who are in the very depth of misery. And so an attempt *has* to be made—at least I cannot bear not to do so—and then at once the red tape comes in, and the official cold, delaying answer that makes one's blood boil over ; and the great inhuman machine rolls round once more over poor human lives, making another crushing grinding revolution.

And to me, there is the growing sense of the hollowness of what I am doing, yet cannot help doing—the feeling that all the while it is merely picking up a grain of sand here and there from the infinite sea-shore of misery.

I have just been having long talks with the Raja of Kanika and Miss Das about the Daspalla case (I am afraid I partly misjudged her father, Madhusudhan Das). They have told me what really happened to the Khonds at the hands of Gurkhas and up-country police—the shooting that went on. And it seems to me, as it comes home in all its wanton cruelty, *worse* than Belgium. For there, people all knew and understood. But here, were harmless human beings living their simple harmless life, with just one thing that raised them above the poor innocent wild animals with whom they lived—viz : their own

code of honour and reverence and sense of right and wrong—and now, this itself has been outraged. —There is another wretched story that has came to me from a Hill State near here : there has been no shooting, but the biting wrong remains.

It is the indentured coolie trouble, however, that has touched me closest of all and has seemed a nearer and more insistent duty. I *must* do this—at least it appears imperative : for only Mr. Gandhi and Willie and I have seen what it really means.

But somehow, even here, the sense of hesitation, of uecertainly remains. Is it or is it not my Sadhana ? I have not quite the same buoyant confidence that I had in South Africa though perhaps I have the wider and truer vision. At every turn of my life and thought you are now with me and it has made a quiet and a peace where before it would have been all excitement and unrest. Even now in this present time, I am far more fully conscious of that peace than I should have been, only one short year ago.

With deepest love.

Charlie.

Inverarm
Simla
July 11, [1915]

My dear friend,

It is the greatest joy I have up here to sit down quietly in the early morning while all Simla is asleep and write to you, and now that I dnow you are in Calcutta, busy with your new plans for some time, I shall not feel so guilty when I steal this hidden joy.

Yesterday evening your letter came and I read it over and over again. You had packed into it, in those most marvellous English phrases of your own, so much,—it was like having a dozen letters in me ! I could follow all you were trying to tell me and the grentest happiness to me was to feel that in spite of distractions and worries yon were really happy. For I could see that were entering with a glad and sudden surprise upon a new venture, not of age, but of youth. It was to me just that which you had been singing to me only a little while ago :

A message came to me from my youth of forgotten years
Saying, I wait for you among the duiverings of unborn May
Where smiles ripen for tears and heart aches with songs unsung.
It says, come to me across the worn out track of age.
Through the gate of death

For dreams fade, hopes fail, the gathered fruits of the year decay,
But I am ever-living.
And you shall meet me again and again.
In your voyage of life from shore to shore.

This came to my mind at once when I read your letter and it seemed to me that this new School was a fresh and beautiful outburst of the deathless spirit of youth in you seeking its own living expression.

I do not know any thing rea'ly about your plans, for Willie has told me nothing, except that you are founding a new school in Calcutta. But that, and your own letters are quite enough to give me wings to fly upon.

And here enclosed is a bare little card which came with a note from the Indian Community in British Columbia. It tells me that your spirit is not only about to take new form in Calcutta, but is also moving like a disembodied ghost about the world seeking its incarnation. And among these brave hard-pressed Sikshs in Vancouver, with all the degradations they have had to suffer for proudly bearing the Indian Name,—it was a special and peculiar joy to find you taking body there !

There is a teacher interned now at Inverarm, Simla, who might be called both amiable and inexpensive, and *certainly* knows no Vernacular, but he is kept within bounds here like a very German—But joking apart, I will do my best to find you a Teacher and I am not un-hopeful.

I was obliged to write publicly at last about a rumour that has been spread far wider than I had ever supposed and was doing great mischief—the rumour that I had ceased to be a Christian. It was exceedingly painful to me to find how very widely it had spread. I am afraid it was due originally to the Missionaries : but the Arya Samaj had used it most unscrupulously. When I found out that there was very little hope of 'living it down' by patience, I felt it best to deny it in the Press and have done with it.

The question of the indentured labour still occupies my thoughts and much of my time. I have a great hope that if only the push is strong enough the whole system will now topple over, and with it some of the worst misery and cruelty left in the world.

With deepest reverence and love

Charlie

THE HISTORY AND IDEALS OF SRINIKETAN*

Rabindranath Tagore

I have said what I had to say many times, and have nothing new to add to it. My body was then strong and the current of my thoughts unimpeded. But now that sickness and old age have diminished my strengh, you must not expect much from me.

It is a long time since I last came here. I can give you nothing but my presence and companionship,—meeting with you all from time to time.

When I first bought this house I had no special purpose in my mind. But, even in the midst of my Santiniketan work, another current of thought was flowing through my mind. It was when I lived at Shilaidah and Potisar that I first saw the life of the villages. I was then engaged in the management of our ancestral property. The people used to bring before me their joys and their sorrows, their complaints and their clamorous demands. From all this I was able to form a picture of the villages. On the one hand, its outward form, the rivers and wide plains, rice fields and huts in the shelter of the trees ; on the other hand, its inner story. The sufferings of the people became interwined with all my work.

I am a townsman, city-born ; my ancestors were among the earliest settlers of Calcutta. In my early years I had no touch with the villages, so that when I had to take up the zamindari work for the first time, I was troubled with misgivings lest I should be unable to perform my duties, and lest my duties should be distasteful to me. Of this work, comprising account-keeping, rent-collecting, etc , I had never had any experience, and terror born of ignorance brooded over my mind. I could not then imagine that it was possible that I should remain myself, even when caught in the meshes of figures and calculations.

But when I began my work, I found myself possessed by it. It is my nature that when I accept any responsibility, I become immersed in it, doing my duty with all my might, and never shirking my responsibility. At one time it fell to my lot to be a teacher, and I did that work whole-heartedly, abandoning myself to it and finding great joy in it. And when I was engaged in zamindari work, I set myself to master all its intricacies and unravel its secrets. I acquired fame for the methods evolved by my own thinking so much so that neighbouring land-lords used to send their officers to me to learn my methods.

Translation by Marjorie Sykes of an address given by Gurudeva at an informal meeting of the workers of the Institute of Rural Reconstruction at Sriniketan in 1939 during his last visit to that place.

Reprinted from *Visva-Bharati News*, February 1942.

I have never been one to accept old traditions. This was very awkward for the old members of my staff, who used to keep the estate records in a way incomprehensible to me. Their idea was that I should understand only what they explained to me. They were afraid that if the methods were changed, the smooth workings of things would be dislocated. They used to tell me that, in case of litigation, the newfangled records would not be accepted in Court, they would be regarded with suspicion. But my temperament is unwilling tamely to submit to difficulties; it rises in rebellion against obstacles. I revolutionised the system from top to bottom, and the changes bore good fruit.

The people used to come to see me, and my door was always open to them—morning, noon, evening or night, they were never forbidden. Sometimes the whole day would be spent in receiving them and I would never notice that the time for food had passed. This work gave me great joy and interest, for it was the first experience of village life for one who had remained from childhood inside his city residence. The difficulties of my work brought satisfaction to me, gave rise to enthusiasm, and I knew the joy of the pioneer who builds a new road.

I endeavoured all the time I was in the country, to get to know it down to the smallest detail. The needs of my work took me on long distances from village to village, from Shilaidah to Potisar, by rivers, large and small, and across *beels* and in this way I saw all sides of village life. I was filled with eagerness to understand the villagers' daily routine and the varied pageant of their lives. I, the townbred, had been received into the lap of rural loveliness and I began joyfully to satisfy my curiosity. Gradually the sorrow and poverty of the villages became clear to me, and I began to grow restless to do something about it. It seemed to me a very shameful thing that I should spend my days as a land-lord concerned only with money-making and engrossed with my own porfit and loss. From that time forward, I continually endeavoured to find out how the villagers' minds could be aroused, so that they could themselves accept the responsibility for their own lives, If we merely offer them help from outside, it would be harmful to them. How could they themselves be stirred to life ?—that question gave me much food for thought. It was difficult to help them because they despised themselves. They would say, "We are dogs—only whipping and beating will keep us right."

One day while I was staying there a fire broke out in a neighbouring village. The villagers lost their heads altogether, and could do nothing. Muslims came from another village and put the fire out. There was no water to be had, and they had to break down the roofs to bring the fire under control.

They did not understand their own interest and my men had to drive them

with blows to pull down the houses. We have to help them with blows and violence.

After the fire was over, they came to me and said how fortunate it was that the *babus* had broken their houses, for it had saved them. Then they were very pleased and they admitted readily that the blows of the *babus* were for their good ; but I myself felt ashamed.

My intelligence bore the impress of my town-breeding. I thought that I would build them a house at the centre of their village ; they would meet there when the day's work was over, and there should be readings from the newspapers and from the *Ramayana* and the *Mahabharata* ; it would be a kind of club for them. I was sad to think of their joyless evenings, somebody repeating endlessly one single passage from a monotonous *Kirton* song, and nothing more.

The house was built, but it was not used. A teacher was appointed, but for one pretext or another, no pupils came.

Then the Muslims from the next village came to me and said, "As these folk don't accept the school, please give the teacher to us. We will lodge him, feed him and pay him his wages."

The school which was then established in the Muslim village is probably still in existence. But nothing of what I wished to do in the other village was successful. I saw that the people had lost confidence in themselves.

From ancient times the people of our country have been accustomed to rely upon others. Some wealthy men nurtured and protected the whole village—the burden of its health and education rested on them. There was a time when I had nothing but praise for this arrangement. In this way an indirect tax was levied in Indian society upon the wealthy. They submitted to this levy and it was they who re-excavated the tanks and built the temples. In our country, the individual could not spend the whole of his wealth according to his own whims, whereas, in the individualism of Europe, there is nothing to prevent this. Their honour consisted in fulfilling their obligation to the village ; the modern custom of conferring titles did not exist, nor did the newspapers sing their praises aloud. The people respected them and called them "babu" and "mashai", and no Badsha or Nawab could have given them any greater title. In this way all responsibility for the well-being of the village was borne by its wealthy householders. I have praised this custom, but it is none the less true that it has enfeebled our self-reliance.

My estate was a long way from the river, and there was continual water-shortage. I said to the people. "You dig well, and I will have the masonry work done," They said, "Well, that's a mean proposition, frying a fish in its own oil. *We* dig the wells, and *you* go to heaven and gain merit for supplying water—all

by our labour." I said. "Then I shall give you nothing.,' Their idea was, There is a credit and debit account of these transactions maintained in heaven. This man will acquire no end of merit, and go to Brahma-lok, or Vishnulok and we shall get nothing but common water."

Let me give you another illustration. I had a raised road made from our cutchery as far as Kusthia. I told the folk of the road-side villages, "The responsibility for the upkeep of the road is yours." For, wherever they crossed the road, it was broken up by bullock cart wheels and became impassable in the rains. I said to them, "You are responsible for the ruts in the road. If you all join together, you can easily put them right." They replied, "Very fine. *We* are to repair the road, and then the *babus* can go and come from Kusthia in comfort." They could not bear that anyone else should get any benefit. Rather than that, they preferred to put up with inconvenience themselves. It is very difficult to help such people.

I have seen for myself the insults borne by the poor, and the oppression practised by the powerful. Then again, these same powerful men have been responsible for all the public works of the village. This oppression and this patronage have combined to destory the villagers' self-reliance and self-respect. They believed that their hard fate is the result of the *Karma* of a previous birth, that if they are re-born in a good family their lot may be bettered, but that no one can save them from the sorrow and poverty of their present life—and this turn of mind renders them extremely helpless,

At one time, the wealthy looked on the provision of water or education as a work of merit. By the benevolence of the rich the village was kept in good condition. But as soon as they began to leave the villages and live in the city, the water dried up, cholera and malaria became rampant, and, in village after village, the springs of happiness were chocked. No life can be imagined more joyless than that of the presentday village. And those in whose life there is no health or joy fall easy victims to sudden calamity or disease. The villagers have long suffered much oppression from outside. The land-lords, deputies, the bailiffs and the police have all persecuted them.

When I thought about all this I could see no remedy. It is very difficult indeed to help those who have been trained for generations to this sort of weakness, those who have become completely unaccustomed to any kind of self-reliance. Nevertheless, I made a beginning. In those days my one helper in this work was Kalimohan.* He used to get fever twice a day, and I opened

*The late Kalimohan Ghose, a very enthusiastic worker of the Rural Reconstruction Department of Visva-Bharati.

my medicine chest and treated him myself. I thought I should never be able to cure him.

I have never treated village people with disrespect. People who consider themselves learned and gentle-folk because they have passed examinations, do treat them with discourtesy. They do not know how to be courteous. But our Sastras say, "When you give, give with respect."

In this way I began work. I used to sit in my house and watch the farmers come to plough their small fragmented and scattered fields with their bullocks and ploughs. Each man ploughed his own land only. I thought how needlessly they were wasting their strength. I called them and said, "Plough all the land together ; pool your capital and resources, and you will be able to get a tractor and get your ploughing done easily. If you all work together, the insignificant differences in the land can be neglected, and you can portion out whatever profit there is among you. You can store all your harvest in one place in the village, and the merchants can buy from there for the right price." They listened and said, "A very good idea but who will carry it out ?" If I had had the necessary knowledge I would have undertaken it, for they knew and trusted me. But we cannot help merely by our willingness to help. There is nothing so dangerous as inexpert service. In our country now-a-days the young students of the towns have taken up village service. The villagers laugh at them. How can they help them ? They don't know their language and have no acquaintance with their minds.

From that time I made up my mind that I must do some village work. I sent my son and Santosh* abroad to learn agriculture and animal husbandry, and began to turn over all kinds of plans in my mind.

Just at that time, I bought this house. I thought that here I would continue the work which I had begun in Shilaidah. The house was in disrepair and every one said it was haunted. I had to spend a good deal of money for its repair. After that I did nothing about it for a time. Andrews advised me to sell it. But I felt that when I had bought it I had done so for some reason, perhaps one of the two great purposes of my life would come to fruition here. I did not then know how or when. If seed is sown even in an unproductive field a shoot may spring up suddenly at some suspicious moment. But there

*The late Santosh Chandra Majumdar, an Adhyapaka at Santiniketan, later placed in charge of the dairy and the Siksha-Satra, at Sriniketan.

†The main building at Sriniketan.

was no sign of it then, and everything seemed to be lacking. Afterwards little little by little, the seed began to sprout.

In all this my friend Elmhirst helped me greatly. It was he who developed this place into a separate field of work. It would not have been proper to have it linked up with Santiniketan. In Elmhirst's hands, the work made great progress.

There are two sides to our village work. We have not only to carry on our activities, but must continue to learn all the time. If we want to serve, we must learn.

Before I close, I have only one more word to say. We must so endeavour that a power from within the villagers themselves may be working alongside us, albeit undiscernible by us. When I wrote "The Swadeshi Samaj," this idea formulated itself in my mind. What I had to say was that there is no need for us to think in terms of the whole country. I cannot take responsibility for the whole of India. I wish to win only one or two small villages. We have to enter into their minds, to acquire strength to work in collaboration with them. That is not easy, it is very difficult and will require austere self-discipline. If I can free only one or two villages from the bonds of ignorance and weakness, there will be built, on a tiny scale, an ideal for the whole of India. This is what came to me then, and what I still hold.

Our aim must be to give these few villages complete freedom—education for all, the winds of joy blowing across the village, music and recitations going on, as in the old days. Fulfil this ideal in a few villages only, and I will say that these few villages are my India. And only if that is done, will India be truly ours.

OUR WORK AT SRINIKETAN

L. K. Elmhirst

It is now nearly 16 years ago that on February 5, 1922, fourteen of us, with our kit, set out in a Ford Lorry, driven by Alu, to Surul, to begin our experiment of rural reconstruction and took over the old engineer's house, the ruin of the old railway shed and the garden and farm, then given over to malaria, monkeys and mosquitoes. The poet sent with me ten students who said they would like to try to be farmers and as staff, Santosh Majumdar and Kalimohan Ghose. It was some years later that the Santiniketan Staff told me of the difficulties they had with those same students until Surul took them off their hands.

From the outset we had two main objectives, to survey the economic, social and scientific needs of the cultivator in his home, village and fields, and secondly to try out our own laboratory experiments in health, education, craft, cultivation and animal husbandry. "Sir" I can remember the students saying that first night, "We have dug the trenches and arranged the latrine buckets for the morning, but where is our sweeper?" Together in the morning we emptied the buckets and were encouraged to learn that the Poet had the same day shared the same office with us in his own garden. Always he was at hand to discuss new problems as they arose, to give a lead. At his suggestion the girls in the school were to be given a chance to work their own gardens. Objections were raised by the staff. I can still see Gurudev armed with an axe and the girls with spades clearing the jungle for the first plot.

For 16 years now we have carried on this research and experiment into the social, educational, economic and scientific problems of village life and though the work has grown beyond my recognition the old principles we learnt from the Poet remain the same and, as I believe, would apply not only to the whole of rural India but to most of the rest of the world as well.

When the Poet took Dr. Kalidas Nag, Nandalal Bose, Kshitimohan Sen and myself to China, we had occasion to visit the Soviet Ambassador in Peking. The Poet tried to explain the principles of this village work, and how after trying them out intensively in a few villages he hoped the people of India would see the need to apply them on a much wider basis. The Ambassador then explained to us that one of the benefits of the Revolution in Russia was the fact that overnight it had been possible to spread certain blessings from one end of Russia to the other. Some years later another Soviet Ambassador, discussing the rural problem of the U. S. S. R. told me that one of the great draw-backs of a revolution was that so many reforms were put over in such a hurry without sufficient thought that much of the work had to be done all over again with considerable waste and delay as a result. "How fortunate you are", he said, "to be able to try out your experiments on a small scale and slowly to discover the right principles before attempting application on a wide scale."

It is some of these same principles that we learnt from the Poet that we have been trying out in Devosnshire at Dartington Hall since 1925. I do not want to attempt to describe that experiment but rather to finish by trying to restate after some years of trial and error a few of those basic principles that we learnt from the Poet and by practice at Sriniketan.

There were plenty of people in those days who laughed at us as merely "chashas" as pursuers of an expensive hobby which would not last, or who accused us of taking up another Poet's toy. The crazy toys of poets so often seem to have a significance which we fail to recognise until it is too late.

First and foremost was the Poet's emphasis upon the need for a fundamental respect for and readiness to appreciate the individual, whether aborigine Santhal outcast Muchi, man, woman, boy or girl. This may sound like a platitude, but there were in those days any number of *bhadra-logs* and British Government officials who could, from their first approach, be guaranteed to upset and insult any villager they came across, and in looking for staff for the village reconstruction work we found but a bare handful of workers who could be counted upon to give the villager the feeling that he was going to be not merely respected but appreciated as an individual and as a person with an experience of life of value for its own sake.

This principle of respect for the individual and of refusal to impose upon him some system we may think good for him seems to me basic in the whole approach of Santiniketan and Sriniketan to education, to extension work, and to life.

As each sunrise and sunset gives us some new scenic effect at the opening and close of the day, so a Poet's mind, filled with creative imagination and longsighted vision seems to regard each day as a challenge to us to engage in some new experiment with life. It is as if he was forever asking us the question, what is life for if not for experiment and new creation ? In sending this lorry-load of amateurs to Surul the Poet was not only applying this principle of experiment, but was taking, I am still inclined to think, a much bigger gamble than usual. I doubt whether he will ever learn the prosaic caution of the everyday world. I hope not.

The third principle is only perhaps a natural outcome of the first two. If life is to be treated as a creative experiment and if every individual is to be respected, then there is no process in life that must not come up for imaginative treatment, for scientific check and measurement or for periodical spring cleaning by somebody, preferably a poet.

Into our wholly compartmentalised world, docketed, labelled and pigeon-holed, the Poet cast his synthetic ideas of Visva-Bharati and Sriniketan and claimed them as natural and logical additions to his existing school. Who

ever heard of the older universities of Europe actually going into the business world and operating commercial enterprises as part of their daily function ? Masters of Arts the West and the East turn out in thousands, but of what kind of Arts, and how many of them have really mastered the training of feeling and the development of the imagination and of the senses through actual experience of drama, music, dance and design, as the science laboratory disciplines and trains the reason and the intellect. How were life or education to be or to become whole without access to as wide a pattern and field of experience in the Arts as possible, experience not just of a bookish and intellectual kind of lectures, but of a rich cultivation of all the senses and of the inner centres of consciousness.

The word capitalist still denotes to us the idea of exploitation of human beings and of unlimited profit-taking at the expense of the employee and the public. The poet never hesitates in advising us to launch some new business enterprise if he thought there was a good enough human, social and economic reason for it. How else he would say was the world of commerce to be civilised than by bringing intelligent and sensitive minds to work upon it and in it ?

In the building of the Sriniketan industries the disciplines of trade and economics have worked as a very proper check upon the overflowing idealism of our early days. Vague goodwill, sentiment and enthusiasm are fairly cheap and plentiful commodities on the market and if money is available they get free play for a time but so often they land us only in discouragement and waste. When success in their application has to be measured in terms of human betterment, of the raising of the standard of living of a poverty-stricken people, of economic, social, artistic and psychological progress, the wastage today of much well-intentioned but ill directed human effort in the social and political fields becomes only too apparent.

To respect the individual, to treat each day as a new opportunity for some creative experiment, to look upon the whole of life and all its processes as the natural play-ground for human art and scientific measurement this habits of minds I learnt to appreciate from our Founder-President, and, fail as one is bound to do, lacking that strength and poise that seem to come to him from his inner certainty of vision and of the meaning to life, I can never be too grateful for the opportunity he gave me to draw upon his inspiration during those four years at Sriniketan.*

Reprinted from *Visva-Bharati News* January 1939

TOWARDS THE VILLAGE

Kalimohan Ghose

In February, 1922 Acharya Rabindranath called me and said that while in America he had met a gentleman, Mr. Elmhirst. As a result of this meeting Mr. Elmhirst resolved to devote himself to the task of village reconstruction in India. He collected the necessary financial resources and came over to this land. Rabindranath desired that I should put my shoulder to the wheel; for this we should make the house purchased from Lord Sinha in the village Surul the centre of all constructive activities.

I was much pleased with the proposal because I had profound faith in the ideal and programme of Tagore outlined in his lecture—"Palli Samaj". A talk with Mr. Elmhirst highly impressed me. Here was a gentleman, simple and without pretensions. He had a deep and genuine sympathy for Indian peasants and was eager to know the problems of the villagers. He had, above all, a genuine regard for these poverty-striken people, a deep feeling for their joys and sorrows, customs and manners, faith and superstition. Ordinarily the missioneries or the well-meaning reformers of our society presume that they have come to uplift the fallen masses of the villages. Mr. Elmhirst had no such idea. He was an idealist of a high order. The intellectual attainments of this untiring worker did not eclipse his natural sight. His had an open mind.

Rabindranath's advice before we left for Surul is still fresh in my memory. Its essence runs like this, "You should proceed with a spirit of affection and respect for the villagers. The prime necessity is to mould life. Example of one's life is much more valuable than a precept. Do work, but see that it is also being done. Many educated youngmen take up the task but think that they know everything. They adopt a condescending attitude towards the poor and illiterate villagers. Hence their efforts are not crowned with success. The common people do not respond to their call. They have no regard or love for the people. You might remember the disciples of Fakir Lalan Sah in Selaidah; we used to converse hours at length. They were poor and were without any garb. You cannot imagine how honest they were from their mere appearance but they could convey deep truths in a singularly simple manner. I have not heard even the University people capable of communicating in so profound a way. You might remember the "Vaishnavi" in a story of mine. They seem to be abject and low but there is a deep under-current of ancient culture behind their apparent poverty; you have to realise it. They will open their hearts to you when you win them over through affection; what is needed is this attitude of affection." Borne along by the sheer surge of emotion, the poet fell into a brief reverie; then he continued with a new lift in his tone. "The number of malarial cases may go down and the yield per acre may

go up but these are not the most important matters to speak of. Economic development is an imperative necessity. But you should aim at the harmonious development of the lives of the villages, you should see that they can fully express themselves. Their festivals Kirtan, Kathakata and the accompanying spirit of gaiety have to be revived. If you can awaken their consciousness they can solve their own problems. Your task is to open their eyes."

In conclusion the poet said, "Santiniketan is the expression of my deep reverence for the ancient Indian culture and Sriniketan is the expression of my sympathy for the millions of men and women of my country who cannot afford a square meal a day. Fare onward in this spirit."

As I did my obeisance and took leave of this great soul, I felt an inward transformation in my previous attitude towards this land and a new conception was taking its birth.

Life began, as it were, anew.*

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* Translation from Late Kalimohan Ghose's unpublished diary. By Courtesy : Santidev Ghose Reprinted from *Community*, Tagore Centenary Number.

NEWS AND NOTES

Maharshi Smaran-é, the death anniversary of Maharshi Debendranath Tagore, was observed on January 20 (Magh 6). A divine service was held in the morning conducted by Sj Kalidas Bhattacharya. He read out some passages from the writings of Debendranath and Rabindranath. The students and teachers of Sangit-Bhavana provided devotional songs.

In the afternoon a commemoration meeting was held at Chatimtala presided over by Sj Bhudeb Choudhury. The students of Patha-Bhavana participated both in songs and readings.

●

The seventy-fifth birth anniversary of Netaji Subhas Chandra Basu was celebrated on January 23. There was illumination at Gour Prangana in the evening. Later on a number of patrotic songs was sung by all who had assembled.

●

Maghotsava was celebrated on January 25 (Magh 11), the anniversary day of Brahmo Samaj. A divine service was held in the evening at which readings fram Gurudeva were given and appropriate songs were sung. Sjta Sudhamayee Mukhopadhyay conducted the service. The Mandir was splendidly illuminated on the occasion.

●

Republic day was celebrated on January 26. The flag hoisting ceremony was performed at Gour Prangana at 8 a. m. The Upacharya, assisted by a little boy of Sishu Bibhag, hoisted the flower-decked National flag to the singing of *Vande Mataram* by the Ashram choir. The function ended with the singing of *Jana Gana Mana*. A programme of national songs was gone through in the evening.

The staff and students of the different departments of Sriniketan solemnly celebrated the Republic Day. The Upacharya hoisted the National flag at the Family and Child Welfare Training Centre.

●

January 30 was observed as Martyrs' Day. On the stroke of eleven two minutes silence was observed, all people standing, as a mark of respect to the memory of those who had died in the cause of the country.

●

A two-day programme on the occasion of the birth centenary of Atul Prasad Sen was arranged by Santiniketan Karmi Mandali at the premises of Natyaghar on January 30 and 31. Sj Dwijen Sannyal from Lucknow, a devotee of the

poet Atul Prasad, was the chief-guest on the first evening. He spoke on the characteristics of the songs of Atulprasad with illustrations.

The next evening, Sj Pahari Sannyal, the noted film artiste, dwelt on his reminiscences of Atul Prasad. He also sang a few songs of Atul Prasad to the delight of the audience.

Sj Santideva Ghose, on behalf of Visva-Bharati, paid tributes to the music composer, Atulprasad who enjoyed great affection of Gurudeva.

The artistes who sang on the occasion included Sm. Banani Ghose, Sm. Sripurna Ghose, Sj Susil Chattopadhyay, from Calcutra and Sm. Debadyuti Dutta from Lucknow.

Sjta Afsari Khanam, wife of Sj Samsur Rahman, Ambassador of Bangla Desh to U. S. S. R. also presented songs on the first day.

•

Sj Samsur Rahman, Ambassador of Bangla Desh to U. S. S. R. visited Santiniketan and Sriniketan on January 30. He was shown round different departments of Visva-Bharati including Rabindra Bhavana and Kala Bhavana. Some souvenirs on Visva-Bharati were presented to him.

•

Dr Satyaketu, Vidyalankar, D. Litt, former Professor of History, Gurukul Visva-Vidyalaya, Kangri, delivered a course of two lectures in the Halwasiya Memorial Lecture series on January 22 and 24 at Hindi Bhavana. The topics of his lectures were the following:

(a) *A few important castes of Hindi region and their descent from the Old Gana-Janpadas.*

(b) *On some technical terms in the Artha-ṣastra of Koutilya and their relevance for modern Hindi.*

•

The Agro-Economic Research Centre has taken up a study to assess the nature and pattern of rural unemployment in the district of Bankura which is considered to be a relatively under-developed area where a large number of agricultural labourers suffer from inadequacy of employment opportunities.

The study will be based upon the survey of 100 households drawn from 10 villages spread over three distinct zones, one of which is in the eastern part of the district characterized by alluvial soil and intensive farming. The other two are in the laterite western part with or without irrigation facilities.

The study is designed to be helpful to the implementation of the "Crash Scheme for Rural Employment" of the Government which is expected to create

additional job for about 1000 persons in the district through various constructional activities in rural areas.

●

A Training Camp was organised in January with 30 trainees of the Siksha-Satra, C.I.T, Siksha-Charcha and 4 village boys at Raipur village for 4 days under the joint auspices of the Physical Education Unit and the Village Extension Section of the Palli Samgathan Vibhaga. Sramdan, collection of data etc., were some of the features of the training. The local villagers and the teachers rendered great help in making the Camp a success.

A Bratinayak Training Camp was organised by the Village Extension Section for seven days during the month with 120 newly admitted trainees of the Siksha-Charcha at Sriniketan. Certificates were awarded to the trainees who successfully completed the training in a function, held on January 13 presided over by Sj Himangsu Bimal Majumdar, Adhyaksha, Vinay-Bhavana.

It is a pleasure to report that Sj Nimai Sardar, a village youth of Donaipur has donated one bigha of land with a mud house in favour of the local youth club for rural reconstruction activities including adult education. We convey our sincere thanks to Sj Nimai Sardar for this benevolent act.

Under the radio rural programme the feature "Chaitanya mangal" was tape recorded at Sriniketan by A. I. R. which was broadcast on January 26. The villagers of Palsa village participated in the said programme.

●

Here are the news items on the activities of Family & Child Welfare and Home Economic Training Centres; Sriniketan during the month of January.

The 3rd Female Youth workers' Camp with 10 village women from Onda and Mahammad Bazar Blocks commenced on January 3 and ended on January 14.

The 4th Female Youth Workers' Camp commenced from January 18 and ended on January, 29. 38 village women from Goghat, Suri-II, Tarakeswar, Basanti, Sankrial, Berhampur Blocks participated in the Camp.

28 trainees of F. C. W. T. C. went out on a study tour for 5 days from January 21 to 25. During their study tour they visited the following places—Durgapur Steel Plant, Budhyagaya, Rajgir, Nalanda, Powapuri, Ranchi, National Park (Hazaribagh) etc.

●

Kala-Bhavana students went on an educational excursion during the first week of the New year. They had chosen the hot springs of Rajgir, Bihar as their camping site and visited Nalanda, Pawapuri, Gaya and Bodhgaya. Their main concern was study of nature and of ancient sites of historical and aesthetic interest.

Their visit was a success mainly due to the hearty cooperation and help received from The Director of Tourism, Bihar.

●

Darawaje Khol Do, a Hindi play by Krishna Chander was staged by the members of the Visva-Bharati Chatra Sammilani on December 20 at Sangit-Bhavana. The performance, conducted by Rajendra Kumar Pandey, Literary Secretary, V. B. C. S. was highly appreciated.

●

The Pous issue of *Palli Sangathan*, a monthly bulletin on the activities of Sriniketan has come out recently.

●

Dr Pradip Kumar Sengupta has been awarded the Mouat Medal by the University of Calcutta on the successful completion of his P. R. S. work on the subject —*Some aspects of the Problem of Inference in General.*

●

Sj Kanchan Chakravarty, Head of the department of History of Art, gave a talk on "Sriniketan's contribution in developing an urban interest in Handicrafts", at the Regional Design Centre, Calcutta, All India Handicrafts Board on January 12.

●

Sj Nani Gopal Biswas, Lecturer in Mathematics, has been admitted to the D. Phil. degree of Calcutta University on his thesis entitled "On some mappings in topological spaces." Dr Biswas carried on his research under the guidance of Dr B. K. Lahiri, Professor and Head of the Department of Mathematics, Kalyani University.

●

Sj Prabir Kumar Debnath of Special Rabindra Research Unit, Rabindra-Bhavana, has prepared a chronological survey of the foreigners who were associated with this institution from 1901 to 1941 as teachers, students and workers. He has worked under the guidance of Sj Prabhat Kumar Mukhopadhyay.

●

Sj Bidyut Baran Nath has been elected Treasurer of the Visva-Bharati Alumni Association. His name was not included in the list of the Executive Committee members published in the January issue.

●

Sj Gora Sarbadhikary informs us that his name was incorrectly printed as Gorachand Sarbadhikary in the list of elected members of the Ashramik Sangha in our last issue.

•

Weather Report for the month of January 1972

Maximum Temperature	:	28,3°C	on 31. 1. 72
Minimum Temperature	:	06.8°C	on 10. 1. 72
Maximum Humidity	:	91%	on 29. 1. 72
Minimum Humidity	:	44%	on 8. 1. 72
Rainfall	:	10 m. m.	on 29. 1. 72

RESEARCH NOTES

Research projects undertaken by the teachers and staff of the various departments :

(a) *Department of Philosophy and Comparative Religion*

Kalidas Bhattacharyya	:	Three pairs of fundamental Categories : subject-object, actual-ideal, real-false.
Santosh Chandra Sengupta	:	The Concept of Self
Benoy Gopal Roy	:	Gods and Karma in Indian Religions
Sudhindra Chandra Chakravarty	:	Translation of Sanskrit texts with critical introductions
Sachindra Nath Ganguly	:	An investigation into the nature and meaning of scientific laws and lawlike statements both in formal and informal discourse.
Pradip Kumar Sengupta	;	Some aspects of the problem of inference in general
Pradyot Kumar Mukherjee	:	Some problems of perception—with special reference to the Nyaya theory
Pabitra Kumar Roy	:	Hume's ethical theory—critical discussion

Kalyan Kumar Bagchi	:	A Study of the Logic of Language by isolating the Phenomenological Elements in Kant, Vedanta and K. C. Bhattacharyya.
Dharmendra Kumar	:	Necessary truth
Sanat Kumar Sen	:	The philosophy of Vijnanabhiksu
Rajendra Prasad Pandey	:	Studies in the methodology of Metaphysics
Suresh Chandra	:	Persons : a study of Strawson's view
Reena Mukherjee	:	Existentialism (On the conceps of Man)
Sushanta Sen	:	Study of Mahayana Buddhism
Giridhari Lal Pandit	:	Epistemology of Karl Popper and Philosophical Problems of Language.
A. Rammurti	;	Development of the concept of Advaita.

(b) *Department of Zoology* :

Sudhindranath Sengupta : Environmental Ecology of Birds

(c) *Agro-Economic Research Centre* :

Saroj Kanti Chowdhury	Semi-Arid Agriculture in West Bengal	Indian Journal of Agricultural Economics. Conference number (Oct-Dec., 1971)
Prasanta Kr. Bhanja	Institutional credit and HYV Programme—An analysis of credit requirement and Economic feasibility	-do-
S. K. Chakravorty	Price policy for the short supply consumption goods in a developing economy (Summary)	-do-
Ajeya Ray	The role of Institutional finance in Agricultural Investments of the District of Burdwan in West Bengal (Summary)	-do-

OBITUARY

Mr David McCutchion

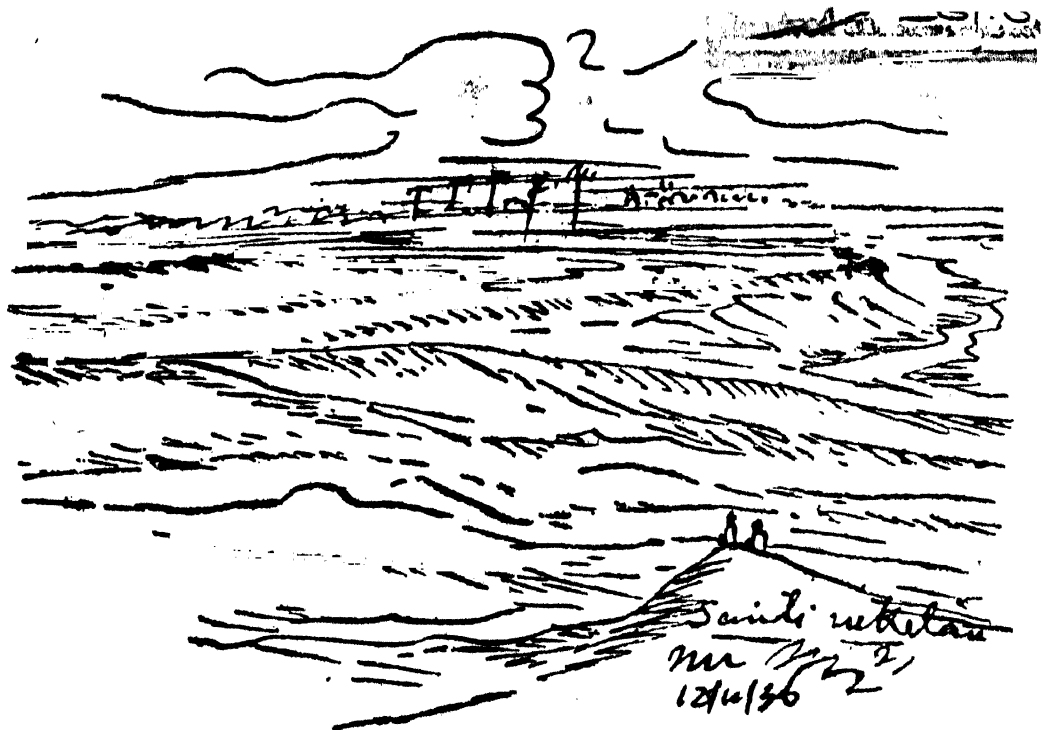
Mr David McCutchion, who came to Santiniketan in 1959 on an assignment of teaching in the department of English, died on January 12. He was 42. We publish here the obituary notice from the Hindusthan Standard of January 14:

"For over a decade David McCutchion was working on a book on Indian temples with particular reference to the terra-cota temples of Bengal. His entire life was dedicated to this scholarly study of the temple art of India. Mr. McCutchion, who never permitted anything to interfere with his schedule of work even in the most disturbed and raucous days in W. Bengal, possessed an intellectual integrity of a very special kind. He lived as paying guest with a family, rode a bicycle, wore simple clothes and was happy with a frugal meal. There seems not a single temple left in Bengal (east or west) which McCutchion had not seen, measured, photographed or taken interest in.

Born in Coventry, England in 1930, David McCutchion completed his high school education in the same place in 1948. After a year's service in the army he joined Jesus College, Cambridge, from where he did his Modern Language Tripos with French and German in 1953. He took his Master's degree also from Cambridge in 1957.

After two years of teaching in France Mr. McCutchion came to join the Department of English at Visva-Bharati as a lecturer. From 1960 onwards he taught in the Department of Comparative Literature, Jadavpur University where he became a Reader in 1964. His contributions during this time to various scholarly journals were highly appreciated by academicians at home and abroad.

Mr. McCutchion was to give up his teaching assignment after a few months in order to devote wholeheartedly to writing his major book on India's temples. He was recently offered facilities by Cambridge University to keep alive his ambitions project.

After a year's stay at home Mr. McCutchion had recently come back to India to continue research work. He was also associated with Mr. Satyajit Ray whom he helped sincerely in the making of foreign version of his films.

VISVA-BHARATI NEWS

March 1972

As we were going to the press, the death occurred of Nityananda Binod Goswami, popularly known as Gossainji, at Santiniketan Pearson Memorial Hospital on Thursday, March 23. He was 79.

In the death of Gossainji Santiniketan has lost a most fascinating personality. And one more link with the past is gone.

Our heartfelt sympathies go out to members of the family of Sj Goswami in their hour of bereavement.

Visva-Bharati remained closed in all its departments on March 24 in honour of the memory of Sj Goswami. A large number of ashramities joined the funeral procession which was taken out round the Ashram. A memorial service was held at the Mandir on 25th evening.

LETTERS TO GURUDEVA

C. F. Andrews

Continued from February issue

(77)

Inverarm,
Simla,
July. 14, [1915.]

My dear friend,

Your letter last night telling me how tired you had become, made me most anxious. I had been taking quite the opposite view, both on account of Willie's letter and your own : for your earlier letter had been a happy one. I do trust that this is no more than the very natural strain after the new creative period which began with Phalguni. Susil reads with me each day your new writings in সবুজ পত্র and they have been such a great delight. We have just finished কবির কৈফিয়ৎ and have both been amazed at its bewildering profusion of ideas. Your imagination teems with them in every sentence and they are always new.

But now you have clearly overstrained yourself and I am very anxious. Yet I am much quieter now, even in my anxiety about you, but my whole English nature within me makes me long and long and long again to do something for you when I feel you are not well. I cannot explain it all to you, how I wish to be by your side to help you. "It were not much for the poor king" as that beautiful Irish play said "to have one little gillie to wait upon him", and if ever *my* king can give me something to do, then I shall be relieved !

And I have found something, in my greater quietness, which has made me happy already at such times. For I dwell on the thought that whatever true love I can give you *does* help you and give you joy also. And since I have found that out it has been such a great relief to me when the longing anxiety has come upon me !

And even in that love itself I have grown much quieter of late, though it rushes up at once with the old vehemence when a letter comes from you or when some word in সবুজ পত্র makes my heart go out to you in joy. But, all the same, it *is* growing quieter, and I do trust and hope and really believe it is growing truer also—truer to that ideal of goodness which I know and feel in you and through you and from you (I have to use all 3 prepositions to express it)—an altogether new and unfettered goodness and full of beauty, so different from the dull idea of duty, duty, duty, which I had before. There is joy in it and also peace, for it gives the world a completeness and explains the contrasts of life and brings life to a wholeness.—My own letters may have told you little of this quietness for I have written to you always on the flood-tide of emotion just as I am writing now—with only a little fear, now

and then, that you would think me absurd and exagerrated and overstrained, but generally with the comforting certainty that you would smile at my excesses and extravagances and understand. But Sushil would bear me out that the quietness is really growing in me. I should not now, for instance, be running up to Calcutta and back every other day, or even to Shileida, just to see if you were really alive and not very ill—as I used to do. And yet, as I write, I wonder if I could be so very quiet, if I had been at Bolpur when your last letter came and not at Simla. I am afraid, to be quite honest, I could not be certain of myself, at such close quarters, even yet—especially if a train to Calcutta were very nearly due and I could just catch it! No, I shall never attain the Buddha-calm of Willie, though I may (as Susil says) 'improve'!

You see, I am trying to get rid of my anxiety this morning and make myself quite happy with the thought that when you are lazily dreaming on the Padma quite safe (for the time being) from any of my dacoities in bodily form, I may steal into your heart all the same and give you some happiness and joy.

You are right in dubbing me 'nomad'. I was a nomad from my birth: for my Mother had the very spirit of adventure in her veins and it used to twinkle with mischief at me through her eyes when I sat before her as a child greedily gazing into her face. And the most wonderful thing was that she found all her satisfaction for it in her own home. Somehow, I think, she gave me a double portion of those eyes of hers, dancing with restlessness of motion, and I have never been able to keep still ever since. —Indeed I am even now very seriously contemplating a visit to Sikhs in Canada, if I ever get to England. They keep wriing to me to come and visit them. Since the Komagata Maru their very name is an abomination here: but that, as you may imagine, makes me all the more long to go. They are unable to bring out their wives and their condition is deplorable—and then this indenture slavery in Fiji, —I should go on to there from Vancouver. I know for a fact that simple, chaste Indian women are inveigled over there to a life of shame. The very suicide rate tells its own story. It is double even that of Natal. And yesterday I saw the 'Member for Commerce', he told me that the Fiji Islands and a great part of N. Queensland are exploited by a great monopoly in Australia. They had sent a strong Deputation to him *on no account* to stop the supply of Indian men and women, as "it would ruin their trade". The utter abomination of it all: I came away from these official interviews sick and worn out in body and soul. Every word you said in your letter about Europe and the War is terribly, awfully and exactly true. I am trying also to share your wonderful charity to these powerful ones. I spoke 3 days ago to an Anglo Indian audience and they almost gnashed upon me with their teeth. But that is little good. It is when trying to restrain this indignation in me that I come home so utterly

tired. But the pity and the humour which you always show must be learnt even here. I can see that, but it is hard to learn, —the hardest thing I think in life and perhaps the last to learn thoroughly.

I am asking a Mr. Plank to call about the 'vacancy as Teacher you mentioned. He and his wife have both been excellent teachers, refined Americans. But he may not be free.

With deepest reverence and devotion

Charlie.

(78)

Inverarm,
Simla,
July 17, [1915]

My dearest friend,

Your sudden news about Japan has come to me here, and the eager longing to go with you came back to me with far more than its intensity before—But then I remembered at once how in May you had been quite clear in your wish to be 'alone' and I felt that it might be the same with you now. And let me say at once without any question or doubt that if this is actually the case and you wish still to be 'alone', then I shall find my own true happiness in that wish of yours when this pain of longing has subsided as it will surely do. I have learnt that lesson now.

But there came, along with yours, a letter from Dr. Maitra, which raised just a faint hope that the case was now different. He spoke of your discussing the need together of an "all round companion, to guard and to shield" and ended with the question "who ?" as though it were still in doubt. If there is really any doubt and you do really need just the help that I could give, then you will not, will you ? let any question of my health stand in the way. I will tell you quite fully and truly just what Dr. Lankester said this morning. He said that to go to England in September 'would be better' but this voyage to Japan 'might be quite good' for me from the health point of view. You see he left it almost an open question and surely in that case your need should decide. The only other question in my mind—I am telling you all—was that of my father. But I know him well enough to be sure that, with all his warmest heart, (and he has the warmest heart in the world) he would wish me first to be a help to you,—that is if I could be a help.—I must be quite exact about Dr. Lankester : he had some fear of a rough passage for me through the Bay of Bengal : but as the ship touches at Rangoon and Penang as well as Singapore I should soon get through my sea-troubles there.

I am obliged to stay here till the 27th of July. But after that I want to come down and see you and I want to go to Bolpur also. If it is not mine to go with you,—and I am now building up high hopes, but rather hoping against hope,—then I shall go back again to Simla till I start for England in September.

With the dearest love

Charlie.

There *was* in my mind the further question of Canada and the Sikhs, but it might be help rather than a hindrance to go with you. I could either leave you in Japan or go to B. Columbia and back while you stayed on in Japan.

(79)

Inverarm
Simla,
July 18, [1915.]

My dearest friend,

Yesterday my letter must have seemed almost cold and unnatural—coming from me to you—and so it was : for I was struggling through a conflict and I had not reached any true peace when I wrote. All I could do was to try as hard as I could, not to press or urge your love to take me with you against your will or better judgement but to leave you almost coldly and impartially and impersonally free. I wanted to do that if I could, though my longing even then rushed through. But I sent the letter at last, such as it was, and I also sent a telegram to Rathi ; yet there was no sense of relief within when I had sent it and all was in rebellion. This mere existence I was living here seemed so dead, while an hour of life with you, —oh ! it was worth a thousand years of all this. In the evening we went out and all the way the politics of Simla were discussed and I was in revolt. There was a sunset with wonderful seas of light, but I hardly looked at it. Yet even at that moment I remembered your 'Judgment', and it judged me. But it was after dinner when I went up alone and saw the moonlight on the hills and trees that some quietness came back, yet not for long. And now this early morning again there is a wonderful beauty in the sky and I know that it will all come to me in time.

You see, it is this—I wonder if I can make it clear to you—it seems at times as though I were on the verge of slipping down to the old level of life, the joyless round of duty, without true love and inward peace, and all the pitiable satisfaction that 'duty' brings as one hugs the chains and thinks that

it is true and good. I have known that in the past and I will not, I must not slip back to that for I know now a different freedom. But it is all so new and unexplored and I have to find out how to live it fully and every time I am with you even for a day the whole life within me leaps forward with a new gladness. But I have to learn how to live it also without your actually being there before me so that I can catch it from the spirit in your eyes when I see it dancing there and know it almost riotously running over in my own blood. My Mother gave it me when I was a boy in the same way and I used to drink it in from her eyes too and feel it in her life-blood of my own. And then I lost it.

But yet I never lost it quite, and there was always a corner in my heart where it was peeping through : and then you came and stirred it all again and now I know that for very life's sake I must never lose it or let life get back to the old level. And it seems as if it would all be so easy and so certain if I were with you. But, every time I can see that this very thing is being taken from me and I have more and more to learn to love you and find you out in altogether different ways. And yet when I try to do so I seem hardly ready, like someone trying to swim out of his depth.

This is a very selfish letter but I am glad I have written it for it is much truer than what I said yesterday, though I tried then to be truthful, I had built too much on the thought of that journey with you to England in the autumn which seemed so near and so probable And now I have to struggle back again. I shall be happy, really happy in time and am quieter even now since I have told you all.

And if—if it were to be different after all and you felt you would wish me to go with you—but I will not build up that hope again—Only do not, *do* not let the question of my health stand in the way. I saw Dr. Lankaster again and he said it might be *quite* good for me to go and if you needed me I could go with his approval. It was only a question of choice on other grounds which made him regard England as somewhat better. But I know, with you, I should be more than well.

With dearest love

Charlie.

(80)

Inverarm,
Simla,
June 19, [1915]

My dearest friend,

You have forgiven already, I know, for my sake all that was selfish in my letter yesterday with its personal longings. For you will have seen, with your keen eyes, that these *had* to come out. But they were not the whole truth, not even half the truth. For you know well that far deeper down there has been that troubling me, since your news came, that is not personal—that mother-instinct in me of truest love which longs so intensely to shield you in all that you will go through—that pictures you in your great loneliness when you will need some one by your side, and those who love you most of all will not be there to comfort you,—that cannot help but see how you are getting older now in body, dearest friend, and unable to bear those strains you used to go through when you were young, and how you *do* really need some one by your side, just at such times to 'love' you out of your tiredness (for you can never be the stoical ascetic and you have the tenderest heart in all the world as we who love you know)—that sees you quite overdone by the intrusions of the outer world with none to protect or shield you from them.

Yesterday, indeed, for the moment it was the personal loss that was surging in my mind—like a swimmer that was trying to swim out of his depth and could not do so. But that, as I have said, is only a fraction of the truth : and this other deeper and less personal longing, which is an instinct and yearning in me rather than a reasoned thing, will be the real pain to overcome when you are away. I know that so well from my past experience. The personal loss is as nothing compared with that. Indeed the former can be made good, and more than good, by my not leaning too much upon your presence, but trusting my own inner spirit more in its inner uuity with yours, and finding realisation there. But this other deeper yearning goes on and on and on and keeps rising to the surface. And then one only learns at last (as you have truly told me) when the travail is all over, that it is really and beautifully all the while a new birth of love which has been taking place.

But the fact that lies behind all these emotional letters of .mine is just this,—that I have been far more lonely up here and feeling the loneliness far more deeply that I had thought : and the physical strain of this illness, which I have only just gone through, has added to it more than I understood. And so when your letter came about Japan, this all came rushing up to the surface and my own personal need of you would insist on coming up to the surface also, however hard I tried to keep it down. But just merely to be able to write to

you and tell you what was on this surface of my trouble has been a help and comfort and I am much happier now in consequence.

And I want to tell you one thing more that will be a happiness to you,—for you have spoken to me many times about it. It is this. The old strong deep-grounded roots and fibres of the Christian in me and the devotion to Christ, have gone stronger and deeper since my illness, and in these last days of distress and pain and longing they have held more strongly than ever. And what is my greatest joy, my dearest friend and truest friend,—the truest I have ever had—is this, that whenever my own love for you has struck its roots down deeper and I have *known* you more deeply in consequence, this deepening of my love for Christ and knowledge of Christ has always followed. And I know it will always be so to the end ; for you have the most wonderful tenderness for another's heart instincts in religion that I have ever found in man and you have never destroyed the slightest particle of good by a single careless word.

Willie was right. I must get some skilled nerve treatment when I get home at last. The illness has found out that weak spot in me and I still find it difficult when emotion rises to control even my tears—But all the same, what I said in my last letter is true. If you do need me and it is my Sadhana to go with you, then that will bring me health. But if it is not,—then my first duty is to go home and see my father and these wretched specialists also.

With the dearest love.

Charlie.

(81)

Inverarm,
Simla,
July 20, [1915]

My dearest friend,

I am not going to disturb your solitude again with more letters but I cannot help writing to tell you how *intense* was my relief when I got your second letter telling me you were not going to Japan.

Somehow I had an instinctive nervous dread, which rose out of sheer weakness, and I was troubled and agitated more than I can tell you.

But now I am very happy to picture you floating on the bosom of your beloved Pādma with all its beauties of colour and sky and land, instead of being hurled and whirled and swirled in the vortex of a China Sea Typhoon.

With deepest love

Charlie.

Don't return the letters. They will make you happy to read them.

(82)

Inverarm,
Simla,
July 24, [1915]

My dear friend,

You may like to have these with you at Shilaida. I promised long ago to get you some of Guru Nanak's hymns. They are in Gurmukhi, but written in Hindi character.

I am so grieved now that I have troubled you with all those restless letters, and became so blindly selfish at the time as not to see that I should have been more an anxiety to you than help in such a state if I had gone with you. But you have forgiven me already and I am quite myself again.

This morning I went out early and felt the freshness of health coming back to me, after many morbid days. The clouds below me in the valleys were gleaming with white and amber light and shadowing the hills in deep dark green and brown. There was all the glory and beauty of the sunshine everywhere. Then suddenly I saw, caught in the telegraph wires, a mother-monkey and her young one, contorted and dead. You can understand what it meant. The very beauty made it more a cruel pain—the poor wretched innocent tortured beast—the last victim of human invention—more pitiful in its sheer ignorance of death than any human sufferer could be.—Sometime, when I am with you again, I want to ask you over and over again to tell me more clearly still wherein lies the spiritual reconciliation which can alone bring peace in face of sights like these. It is always there with me,—My life seems passing on from shock to shock—in partial but never completed reconciliation. The only reconciliation that seems to come is found in vigorous action—in this case to rush to the electric power station to get aid in case the poor thing were not yet quite dead—to remain still is to be restless, almost to the point of torture of anxiousness. Inaction on the other hand I do find rest at first, but only at first. And then each new shock revives the old contradiction, the old pain of bewilderment and wonder.—To take another case at hand, these indentured coolies in Fiji : if I am doing something, then the strain of the cruel wrong seems for the moment less ; but it returns. How is it to end ?

I have had glimpses of something further on than this—a reconciliation that is more complete—in thought and imagination and ideal and life, as well as in mere action. I thought I had grasped this when I wrote that last short poem about the coolie. That was why I valued it, because I thought it true. But then I was lying in physical weakness which prevented bodily action. The moment life came pulsing back the restlessness returned. Yet I have never found peace—like Mr. Gandhi—in action alone,—or only a temporary peace. I see one must go deeper than merely righting this wrong or that—first of all

in my own thoughts and life (if those were quite right then all right explain itself) and also that I must be able to look on—as God looks on—even at wrong—with patience and humour and charity.: not with rush and hurry and fret and fume. But how? With what principle that will not weaken the sense of wrong but strengthen it?—that will act as an anchor when the shock comes?

You have really told me all this and I have really understood, but I have to learn it over and over again and ever in new ways.

I could not help but write it out to you even in your solitude because it has come so very strongly upon me today and it is the deepest problem of my inner life.

This comes to you with my deepest love

Charlie

83

Inverarm,
Simla,
July 27, [1915.]

My dear friend,

And so you were really all the while, like the Fairy Godmother of the story, hiding deep down in your big sack your present to me of a journey to Japan with you! I have just read your letter to Rudra; and I have stolen from it your gift, as dear to me in its intention as it would have been in fact. —I shall never get to the bottom of that wonderful fairy-sack of yours with all its new surprises!

And I was foolishly fretting and longing all the while like a spoilt child; and if, after my letters to you, to punish me, you had kept your secret, it would have been only what my restless eager impatience deserved. But that is more than *you* could have the heart to do!—When I was quite young my eldest sister Ethel (with all the mature wisdom of grown-up childhood) used to say to Mother, 'He *must* be punished!' But my Mother would always answer 'Let the child alone', and would take me there and then and spoil me. And I need not tell you which of the two was like you! So I shall go on getting spoilt to the end. It is the only form of justice I could ever be made to understand.

Your own letter to me, also, has made me so happy,—to think of you among your own people,—and I have put it tenderly away to be preserved among the store of new letters of yours which I keep in বড় দাদা's little leather box. I can picture you now so well at Shilaida with your own tenants round you and can understad how really happy you are among them. For I can never forget that

one day of pure gold when I came upon you, in your boat, disturbing your solitude that morning; and you were so happy and forgave me and and spoilt me and let me waste your time, making me for that one day at least the happiest man alive! I shall never forget that day!—Now you are by the same river and I can almost see you there, but I cannot picture what the waters all in flood are like. Only of one thing I am sure, that the skies there are golden and mother earth is golden also—as golden as my present dreams.

I have a further happiness to tell you. There is a Welshman here, a true Celt, in Govt. Service, who recalls to me all you told me about Ernest Rhys who loves you. He speaks of you with great reverence and reads your poems with delight, and glories in old Celtic history. I have been seeing him from time to time in connexion with the Indenture System; for he has been entrusted by Govt. to prepare their Note about it. He really and sincerely feels for these Indian peasant men and women who go out to this living death in Fiji and, the women, to a shame that is worse than any death; for he was born among the Welsh mountains and has lived among the peasants of India and understands them. He is like a fish out of water in this Secretariat machine and longs to go back to the country. He has been making full use of all that I had learnt in Natal and also greatly appreciated Willie's Report. So he has been working up his Note and he has a great hope now, with all the damning facts in hand, that this Slavery will be done away. He tells me the whole Civil Service 'hates' me and I do not wonder at it. Indeed it is easy to feel it wherever else I go, but with him it is all quite different.

And I am so happpy, dearest friend, that you have heard from Lawrence. He has more and more reminded me of what you must have been like in early days, —with his clear-cut face and his pure, clear eyes that look straight into one's own. And I am sure this is not fanciful.

I am sending you a new copy of the Irish play, An Ri, for you to keep. Here again this always brings to me both you and Lawrence in one,—I know not how,—only you are old abbot altogether and of course he is not; but then you, as well as he, are the Boy King who rode so happily to Death in innocence and joy with a smile and a cheer,—

With all my dearest love,

Charlie.

Anil is getting very well and is quite happy here. He comes to me every day. I hear also from Mr. Subbarao.

P. S.—Anil who is here (as I close this) now wishes me to send his প্রণাম He has been so wonderfully helped and cheered by your letters to him. His face is quite happy now.

C.

(84)

Inverarm,
Simla,
July 31, [1915.]

My dear friend,

All the nervous worry from which I suffered greatly has now disappeared. It was really due to a series of interviews I had one after another with officials about the Daspalla Case, and Arjun Lal Sethi, and the Indenture System when I really was not quite strong enough. I could not bear to think of those Khond aboriginals suffering the extreme penalty of execution and I went to everyone who could be of any help. It is a thing I hate doing and I was received with chilling politeness and used to come back quite miserable and exhausted. Then when your letter came about Japan I simply could not control, for a time, the thought of what it would mean to me to be months and months without you and it seemed so *certain* to me that I should be absolutely fit and well (and away from all this burden of trouble and at rest) if only I could go with you : and the longing was too strong for me and I wrote. I am glad I did so and it was the only way then of finding relief and I knew you would understand ; and though I was very down-hearted afterwards to think how lacking in quietness and self-control I had been yet I believe it was best in the long run, for I have been happier and quieter since.

I am interned here and see no chance of release yet, though I am so well now that it seems absurd to stay up any longer. I have Anil with me and we meet and read together everyday. I am going through his translations of your Jiwan Smriti. It is a great joy to me to get back a little to Bengali I had got so far behindhand. And it is a great joy also to see Anil so very happy. I am very anxious about Willie, but his last news of himself was very much better.

I am struggling with the English Readers but need your help and experience badly at every turn. I must get from you 'Khoka Babu' and 'Chutti' for the Matriculation Reader if you can revise the translation which I made, or better still rewrite it and make it your own. Those and the Kabuli-walla I want to insert and then the book will be thoroughly enjoyable to the boys who read it. I am including also a section of your Father's adventures in the Himalayas and the passages I pointed out to you from Sadhana, and Satya Kama and Tulsi Das and many others from your poems and a section from the "Post Office". I believe it will be very good. I will show it to you when I come down. I have written to Sir James Meston, tell Rathi, again about Ramgarh. Rudra wishes me to send his love.

With dearest love.

Charlie.

NEWS AND NOTES

The fiftieth Anniversary of Sriniketan was celebrated in a befitting manner with a three-day programme of ceremonies, meetings and functions from February 6 to 8 against the background of a nicely organised Mela and Exhibition especially for rural people.

The inaugural function on February 6 opened at 8-30 in the morning with the singing of one of Gurudeva's songs appropriate to the occasion. The function was presided over by the Upacharya, Dr Pratul Chandra Gupta. The Guest-in-chief was Dr Aravinda Basu, Upacharya of the Jadavpur University who gave an address full of noble feeling and wisdom. He spoke about the great spiritual legacy bequeathed by Gurudeva to Sriniketan and Santiniketan and said that it was our duty to live up to that high ideal and to work ceaselessly for that ideal so as to make it a reality here.

The Samavartan of the Loka Siksha Samsad and the Silpa-Sadana Training was held in the function at which 31 successful trainees of the Silpa-Sadan Training were awarded certificates.

Immediately after the anniversary meeting, Sjta Sagarika Roy, wife of Late Dhirananda Roy performed the ceremonial opening of the Agricultural and Industrial Exhibition at Sriniketan by lighting a lamp.

At 2 p. m. that day, the annual Rally of the *Brati balakas* was held under the presidentship of Sj Rampada Pramanik of Chorkalgram, a renowned Bratachari leader. About 500 *Bratis* boys and girls participated in the Rally. They marched upto the flag and having arrayed themselves around it, took the oath of Truth and Service. Then they took part in a mass drill and other physical feats which were enjoyed greatly by the spectators in general.

In the evening of February 6, the old mansion "Sriniketan Kuthibari" was illuminated with 50 lamps. The first lamp was ceremonially lighted by Sjta Monorama Ghosh, wife of Late Kalimohan Ghosh on this occasion.

On February 7, a meeting was held at Sriniketan from 9 a. m. to 12 a. m. presided over by Sj Tarak Chandra Dhar to discuss "the role of students and youths in rural reconstruction works". It was largely participated by the students, workers and the village youths of the neighbouring villages.

A Baby show was organised in the morning of February 8. Nearly 50 babies were exhibited in the show. Prizes were distributed to the babies in order of merit. In the same afternoon, a Mahila Sammelan (women's conference) was held which was presided over by Dr. Fulrenu Guha, a distinguished social worker. In her address she spoke about the role of women in our national life and emphasised the significance and the spirit of democracy. Nearly 200 village women attended the conference.

Entertainment was provided to village people who crowded in the Mela-ground with Jatra, Baul. Kirtan, Tarja, fire-works and audio visual performan-

ces. The Exhibition arranged on this occasion at Sriniketan in full co-operation of the different departments showed careful planning, both in the attractive display of various charts, models and craft work and in the demonstration of some of the processes that could be profitably utilised in Cottage Industries. The Agricultural show and the demonstration of the deep-litter system of poultry keeping also atracted considerable notice. Prizes were distributed for the best exhibits.

The publicity stalls set up by the West Bengal Govt. in the Mela Ground on "Family Planning", "Small Savings",, etc. proved to be educative and they added attractions to the villagers.

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If calendar is any guide, spring this year has not been far behind. *Vasantotsava* (spring festival) fell rather early on the last day of February. The winter wasn't quite out when the spring made its way in with the riotous red of *simul* and *palash* and the tender green of leaf-buds shyly peeping.

The day, that is February 29, broke with a choral song. There was thereafter the processional dance and the usual round of songs, recitations and readings in the *Amrakunja.* Then came the exchange of greetings with *abir.* Here is the full programme for the morning :

ওরে গৃহবাসী, খোল্ দ্বার খোল্

পাঠ। উজ্জীবন।

গান। এস' এস' বসন্ত ধরাতলে

গান-নাচ। আজি দখিন-দুয়ার খোলা

গান-নাচ। ওগো কিশোর, আজি তোমার দ্বারে

পাঠ। কল্পনা

গান-নাচ। ফাগুন-হাওয়ায় হাওয়ায় করেছি যে দান

গান-নাচ। ওরে বকুল, পারুল, ওরে

পাঠ। নটরাজ

গান-নাচ। নৃত্যের তালে তালে নটরাজ

পাঠ। মহুয়া

গান-নাচ। তৃষ্ণার শান্তি সুন্দরকান্তি

পাঠ। নটরাজ

গান। এই উদাসী হাওয়ার পথে পথে

গান-নাচ। চলে যায় মরি হায় বসন্তের দিন

গান। রাঙিয়ে দিয়ে যাও

যা ছিল কালো-ধলো

In the evening, there was a programme of Hindusthani classical music. Sj Rabi Kumar Kichlu and Vijay Kumar Kichlu presented vocal songs. Sj Ranadhir Roy, an ex-student of Patha-Bhavana,gave a delightful recital on the *Esraj.*

Particularly noteworthy was the large number of visitors this year.

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On the occasion of the hundred and first birth anniversary of Dinabandhu Andrews, a meeting was held at Natyaghar on February 12, under the auspices of the Santiniketan Karmi-Mandali. The students of Patha-Bhavana participated in the function.

In his presidential address, Sj Bhudev Choudhuri paid glowing tributes to Dinabandhu, the roving Ambassador of Humanity.

Dinabandhu Andrews College, Garia, Calcutta also observed the day. Sj Promathanath Bisi was the guest in-chief. Sj Bhupendranath Seal spoke on the role of Dinabandhu in our freedom movement.

•

Dr. M. Baratov, Director, Institute of Philosophy, Tashkhent, U. S. S. R. paid a 5-day visit to Santiniketan from February 19 to 24. He showed keen interest in the activities of the Advanced Centre of Philosophy of our University. Prof. Baratov gave a talk to the students and teachers of the Centre on the study of Philosophy and Indian Philosophy at Soviet Land.

He visited different departments of Visva-Bharati including Rabindra-Bhavana and Kala-Bhavana. He also went round some neighbouring villages.

•

The 25th Anniversary of the Unesco and the Human Rights Day 1971, was observed at Visva-Bharati with a programme planned for seven days.

The programme began on December 1, in the Adityapur village with an exhibition on rural art and craft and a programme for constructive work in which the students of Visva-Bharati participated in the repair of a village road. As the day coincided with the All-India Literacy Day, the Sriniketan Palli Samgathana Vibhaga actively associated itself with the details of the programme.

On December 9, a Children's Function on the Unesco and Human Rights was arranged in the Singa Sadana. The students of Patha-Bhavana and Siksha-Satra participated in this programme. Student-speakers representing Patha-Bhavana and Siksha-Satra spoke on the different aspects of the Human Rights and their relevance to education and human welfare. A programme of 'Go-as-you-like' in which the students appeared before the audience wearing the dress of different countries made the programme very attractive and meaningful.

On December 10, an Art Exhibition was organized at Kala-Bhavana. In this exhibition, entitied, 'Art-Universal Language' the works of artists of international fame were exhibited. The co-operation of the students and teachers of Kala-Bhavana made this programme a success. The exhibition was inaugurated by Sj D. R. Koushik, Adhyaksha, Kala-Bhavana. The students of Sangit Bhavana presented a delightful opening song.

On December 12 and December 13, some selected films on Human Rights were shown at Sriniketan and Santiniketan. The film entitled, 'Story of a magician', attracted the interest of all sections of audience.

On December 17, at 6-00 P. M., an international cultural meet was organised in the Gour Prangan. At the outset the students of different Bhavanas read out selected articles from the Universal Declarations of Human Rights. Sj Saroj Gopal Hazra, explained the purpose of the whole programme for the 25 th Anniversary of the Unesco. Sj Shymal Krishna Ghosh in his address explained the role and activities of the Unesco for international understanding through education, science and culture. Fortunately the day synchronized with the liberation of the Bangla Desh. Naturally, it was in the fitness of the things that the programme for that day included a few songs on 'Bangla Desh, Srimati Sanjida Khatun, from Bangla Desh thanked the Government and the people of India for their whole hearted support for the cause of Bangla Desh.

The programme which began with the celebration of the 25th Anniversary of the Unesco at Vinaya-Bhavana on November 4 came to a close on December17.

In the organization of the programme, the initiative was taken by the Extension Services Department, Vinaya-Bhavana, Santiniketan.

•

Sriniketan Annual Athletic Meet 1972 was held on February 15, at Sriniketan presided over by Sj Amarnath Ghosh. Adhyapaka Tarasankar Bandyopadhyaya, Dean of the students was the Guest-in.chief. Total no. of participants in the Meet was 206.

•

The Annual Visva-Bharati Inter-School Athletic Meet was held at Sriniketan on February 18 and 19. The opening ceremony was presided over by Upacharya, Dr Pratul Chandra Gupta. This was largely attended by the Adhyapakas, Karmis and the students of the Visva-Bharati and the villagers of the neighbouring locality as well. Total number of competitors was 425. The closing ceremony was presided over by Sj Santosh Kr. Roy, an ex-employee of the Visva-Bharati who awarded the prizes to the successful competitors.

•

The Annual picnic of the Siksha-Satra was held on February 17 at *Sonajhuri Bagan.* Almost all the students, teachers and other staff members of the Siksha Satra participated in it.

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In the Birbhum Inter-District School Sports held at Bahiri on February 28, Sriman Anil Sarkar, a student of class XI of the Siksha Satra stood first in High Jump and Second in Long jump in order of merit. Sriman Anil has been awarded 2 medals as prizes as for the same.

•

Invited by the Director of Max Mueller Bhavana, Calcutta, twenty students of the German language class went to Calcutta and presented a programme— *Rabindranath in Germany.* In order to celebrate Rabindranath's visit to Germany the Consulate General of the Federal Republic of Germany published a special number of *AJKER GERMANY* containing the article of Sj Pranab Ghosh on *Rabindranath in Germany.*

Sj Parthasarathy Ghose, Sj Sitangsu Roy, Sj Dilip kumar Das and Sj Jyotsna Kumar Ghose also accompanied the group.

On this occasion Max Mueller Bhavan opened an exhibition of photographs of Rabindranath which were taken in Germany during his visits.

•

On the occasion of the Republic Day ceremony, a group of students from Visva-Bharati was invited to participate in New Delhi. The contingent was led by Sj Nemaichandra Bural. Adhyapaka, Sangit-Bhavana,

Our boys and girls participated in the cultural programme held in this connection. One of the items of that programme was on the television on the night of Jannary 27. They called on the Prime-Minister, who is the Acharya of Visva-Bharati and also attended a party thrown by Admiral Nanda for entertaining the awardees of the Republic Day.

Sj P. K. Basu, Solicitor, Government of India invited the Visva-Bharati contingent to a dinner party.

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A troupe of sixty Santiniketan Ashramik Sangha artistes including Smt Kanika Bandopadhyay, Smt Nilima Sen, Smt. Maya Sen and Smt Kamala Basu visited Bombay in February. They presented *Shyma, Chitrangada* and *Bhanusingher Padavali* on February 12, 13 and 14 respectively. The programme was arranged by the Bombay Samity of the Calcutta University Bangla Desh Sahayak Samity.

•

Dr N. P. Jain, Director of Social Education, Ministry of Community Development, Government of India and Sj J. C. Bhattacharjee, Assistant Commissioner, Department of Community Development, West Bengal, spoke on Social Education and Community Development' on 12 February to the students and teachers of the Department of Social Work, Palli Siksha Sadan.

•

The *Vinadon Sakha* of Karmi Mandali arranged a pleasure trip to Digha of the members of staff on February 15.

•

Ramkrisna Mission Vidyapith, Purulia celebrated the birth centenary of Abanindranath and Atul Prasad. Sj Dhirenkrishna Dev Barman, Sj Viswarup Basu, and Sj Prasanta Roy of Santiniketan participated in the functions.

The institute has also brought out a special number on Abanindranath and Atulprasad.

•

The following members of the Indo-Tibetan Studies and Prof Tan Yun Shan participated in the "International Seminar on Buddhism" held at the Department of Philosophy, Magadah University, Bodh-Gaya, from February 13 to 19. They presented the following papers :

Names	Subjects
Sj C. R. Lama, Reader and Head of the Department of Indo-Tibetan Studies.	Sam-yas-mahävihär Kä nirmäna tathä Bouddha tāntrik mahä Achärya Padma Sambhaba aor mahä Pändita Shänta Rashita Ka Tibat me Agaman.
Sj Lama Chimpa, Adhyapaka	The Buddhist Studies in the mongolian monasteries.
Sj S. K. Pathak, Adhyapaka	Buddhism and its impact on Central Asia, China and Tibet.
Prof. Tan Yun Shan, Life Emeritus Professor of Sino-Indian Studies, Formerly Professor and Director China-Bhavana.	Buddhism : its impact on Chinese Religion and Philosophy.

•

Sj C. R. Lama, participated in the 16th session of the Akhil Bharatiya Darshan Parishad held at the Jaipur University, Jaipur, from December 5 to 7,

1971. He presented a paper entitled *Satving Shatabdi Ke Raja Srong-bTsan-sGampo Ka Upadesha.*

•

Dr Narendranath Mishra, Head of the Department of Oriya read a paper on 'Discovery of the depth : A study on contemporary Oriya poetry' in the first session of the Eastern Zone Writers' Conference held at Sri Sikshayatan Hall, Calcutta on February 26 and 27.

Dr Tarasankar Banerjee, Department of History, has been elected Secretary, History and Archeology Section of the Asiatic Society, Calcutta for 1972-73.

•

Sj Samir Kumar Ghosh, Adhyapaka in Physics, attended the 59th session of the Indian Science Congress held at Calcutta in February and read a paper entitled 'Effect of Magnetic Field on the Rate of Reproduction of the Nematode *Diploscapter coronata.*'

•

Sj Mahendu Datta, Adhyapaka in Social Work attended the Third State Leprosy Workers Conferences at Bishnupur, West Bengal, on February 5 and 6, and read a paper on 'Social Aspect of Leprosy'. In a souvenir brought out on this occasion the conference published Sj Datta's paper on 'Leprosy Control in India—Sociological Approach'.

•

Dr Banabehari Jana, Adhyapaka in Biology attended the 59th session of Indian Science Congress in Calcutta in February and read a paper on "Seasonal Periodicity of Limnoplankton in a fresh water pond in West Bengal, India".

•

Dr Golokendranath Bhattacharya, Adhyapak in Botany, attended the 59th session of the Science Congress in Calcutta in February and read a paper on Chromosomes in *Colletogyne perrieri Buchet* (*Araceae*).

•

Sj Sasadhar De, Adhyapaka in Physics attended the 59th session of the Science Congress held in Calcutta and read the following two papers :

(i) Vibrations And Stresses In An Infinite Non-isotropic Circular Cylinder,

(ii) Vibrations of a Composite Circular Membrane Stretched Over One End Of An Airtight Vessel.

Sj De also published a paper on "Vibration Of A Kettledrum" in the Journal of the Acoustical Society of America, January issue, 1972.

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The office of the Visva-Bharati Granthana' Vibhaga (Publishing Department) excepting the main godown has been shifted from its earlier premises to the following address : 10 Pretoria Street, Calcutta-16.

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Weather Report for the month of February 1972.

Maximum Temperature	32·0 C°	on 25.2.72
Minimum Temperature	08·1 C°	on 11.2.72
Maximum Humidity	98%	on 4.2.72
Minimum Humidity	27%	on 27.2.72
Maximum Rainfall	09.4 mm	on 5.2.72

FELLOW TRAVELLERS FROM NIPPON

Recently some Japanese came to visit Santiniketan. The group consisted of twenty members from different walks of life—students, teacher, photographer and editor. Greatly interested in Rabindranath, they were representing both the 'Bharat-Japan Rabindra Samity' and the 'Santiniketan Bandhab Samity' of Tokyo. They stayed here for five days and visited Cheena-Bhavana, Hindi-Bhavana and Kala-Bhavana. Luckily the Spring festival (*Basantotsav'*) at Santiniketan coincided with their visit.

Rabindra-Bhavana arranged an exhibition in honour of the guests. The exhibition was called 'Rabindranath and Japan'. It contained various photographs of Rabindranath taken in Japan and some other photographs of the poet which accompanied the press reports in Japanese newspapers during the poet's visit to Japan. There were also some photographs of Rabindranath with the families of Okakura Kakuja and Rasbehari Basu. Some photographs showed Rabindranath with the leading intellectuals of Japan. The beautiful presents received by the poet at different occasions from his Japanese friends were on display. There were also a few letters written to Rabindranath by Okakura and Rasbehari Basu. The Japanese visitors took great interest in the exhibition. They read the unpublished poem of Rabindranath :

> The sun delights in the likeness / Of the Japanese lotus
> With the lotus that blossoms / On the Indian lake

This short poem was written on January 13, 1927 for a Japanese periodical. The exhibition moved our Japanese friends very much as it conveyed, quite successfully, Rabindranath's love and admiration for Japan and her people.

The Japanese visitors included Srimati Makiko Hasimato—a sister-in-law of Rasbehari Basu. She came to Santiniketan in November 1930 for the first time. She was here for three years in Kala-Bhavana, giving lessons on 'flower decoration', ' Ikabena tapestry' and 'tea-ceremony'. She is 67.

The visitors were officially received one evening by the Upacharya. A cultural function was arranged on the last day of their stay in which both the students of Visva-Bharati and the Japanese group participated. Sj Santidev Ghose spoke on Rabindranath's contributions in developing a close relationship between Japan and Visva-Bharati in detail. The leader of the Japanese representatives, Sj Kaju Ajuma, stressed the importance of strengthening this relation further. He reported that the admirers of Rabindranath in Japan were thinking to found the 'Nippon-Bhavana' at Santiniketan. Sj Ajuma taught Japanese at Visva-Bharati sometime back. He is now teaching at Waseda University, Tokyo. Dwelling on Nippon-Bhavana, he said that they had written to the Acharya of Visva-Bharati and the Prime-minister, Srimati Indira Gandhi, about the proposal. If the proposal is accepted by the Govt. of India and the Visva-Bharati authorities, they would immediately start collecting donations in Japan for this purpose.

It is also learnt that these representatives will come to Santiniketan again in August to hold more dissussions on starting the Nippon-Bhavana here.

তাপস নিঃশ্বাসবায়ে মুমূর্ষুরে দাও উড়ায়ে
এসো এসো এসো হে বৈশাখ।
বৎসরের আবর্জনা দূর হয়ে যাক।
যাক পুরাতন স্মৃতি, যাক ভুলে যাওয়া গীতি
অশ্রুবাষ্প সুদূরে মিলাক।

মুছে যাক গ্লানি ঘুচে যাক জরা,
অগ্নিস্নানে শুচি হোক ধরা।
রসের আবেশ রাশি শুষ্ক করি দাও আসি
আনো আনো আনো প্রলয়ের শাঁখ
মায়ার কুজ্ঝটি জাল যাক দূরে যাক।

VISVA-BHARATI NEWS

April 1972

LETTERS TO GURUDEVA

C. F. ANDREWS

Continued from March issue

(85)

Inverarm,
Simla,
Aug.3, [1915]

My dear friend,

Your letter last night about pain and joy has wonderfully lightened my mind. I had started on a completely wrong course and was beginning to regard the shock of that form of pain as something to be eliminated and almost to be ashamed of. But, as you have put it so very clearly, it is quite the reverse,—a part of the great *Shanti* itself. And you have given it a greater beauty still, linking it with the Life of the Creator—it is His pain. And to live in that knowledge must make love go out to Him more deeply.—I have been thinking out thoughts about Death—thoughts which you gave me once and I have since made my own. They are leading me and I am trying to follow without losing hold on what I really know, and this new and beautiful letter of yours has helped me here also. When I have got a little further I want to send them to you.

I am sending you, with this, a copy of a letter which I sent to the Viceroy. He has asked me to see him again and again and the last time the talk was chiefly about the students of Calcutta. He was very anxious about them, and I assured him that their hearts were most open and generous but that the atmosphere of espionage and distrust under which they were now living and the continual meddling of the police in their private life made them rightly rebellious. I upheld them for being so ; and said very strongly that I felt with them. At this he rose and closed the talk, saying that he was tired of having complaints against the police : the people never helped them, etc. I felt regretful that I had not explained myself better and wrote this letter. He is very tired himself ; but I could not let this go unchallenged.

I am still very doubtful what to do about the autumn. My Father and Sisters write rather doubtfully about my going to England now. They say there is no rest : it is war, war, war, all day and every day : and there is so little one can do to help. I am happiest in letting the future take care of itself. I am quite well enough now, if need be, to stay on in India and believe I could persuade even Dr. Maitra of the fact. I am much more anxious about Willie. I cannot be quite certain, from what he writes, whether he has quite got over his dysentry. If not, could he not, if Dr. Maitra thought fit, consult

Dr. Rodgers who is said, up here, to have completely cured dysentry by inoculation—a greater cure even, they say, than his cholera injections? But perhaps Willie is quite well now.—Anil is *such* a pleasure to me here: he is quite happy again now and it is a joy to meet him every day and read with him.

I am sending a delightful extract from Lawrence: Shudhir sent it to me from France. It is so very beautiful coming from him. I hear that Stephen Graham (whose book "With the Russian Pilgrims" is well worth getting) has been bailed out by Jimmy and his debts paid again and again. Jimmy has struck to him through thick and thin, and once brought him home to his mother just as he had gone about as a Tramp. But his Mother insisted on his washing and wearing a suit of Jimmy's clothes!

Did I tell you my eyes have gone weak and I am wearing reading spectacles. You will be interested to know that this time, as in my last illness, it is all my *right* side that has been affected. Give my dearest love to বড়দাদা and take your own fullest share as well from.

Charlie

(86)

Inverarm,
Simla,
Aug. 6, [1915].

My dear friend,

It is a perpetual wonder to me that the thought of you brings back to me my boyhood, which I had almost lost in the stress of living, till I met you and loved you. I try to account for it and this is at least a part of it—my life is now free, and this freedom with its adventurous joy is that which I had with my mother, but had lost in the press of things.

It seems almost absurd to say so, but it is literally true, that your poem has been ringing in my heart and mind all day long with new joy.

> A message came to me from my youth of forgotten years
> Saying, I wait for you among the quiverings of unborn May
> Where smiles ripen for tears and hours ache with songs unsung
> It says, come to me across the worn out track of age
> Through the gate of death
> For dreams fade, hopes fail, the gathered fruits of the year decay
> But I am ever living
> And you shall meet me again and again
> In your voyage of life from shore to shore.

I could not stop till I had written it all out: it gave me such joy to do so. —Of all those new poems of yours which I have with me there is no open question

any longer which has taken hold of me. I have no choice in the matter. Others have a fullness of meaning, but this is my very present life. The strange thing is, that so much of the rest of my daily existence here is in the conventional setting and I have to live in it ; but I have found the way, [even] when talking at the dinner-table or on walks, of retiring quietly into myself all the while, where you are meeting me in this new region of freedom ; and the words, that are like a *mantram* to me,—opening the door to that world of ever new wonder,—are the words of this song.

I have never quite known such a thing with any other poem before. The spell of the sound and music of beautiful words has always been strong upon me and self-revealing. I have known *that* but this is my very present life itself.

I used, for instance, to read over and over Shelley's Ode to the West Wind and try to imagine that I had felt, in my own experience, the spirit in it. But that was forced : this is natural. A far nearer instance would be the holding spell of these other new poems of yours, each awakening something, I knew not what, with a sudden joy. When I was with you, and you read them to me, each in turn held me, some more, some less, and you could easily tell, as I sat by you, which gave me most joy (for I never troubled for one moment to keep any reserve of feeling when I was with you at such times : the difficulty always was ro keep myself in bounds when others were present !) and I think I told you in a letter since, that, on reading them by myself up here, all, or nearly all, the old joy came back to me—I had grown almost frightened that I might have lost it after my illness : hut I hadn't.—Again and again I have gone through my treasures since then (and the older treasures also in Gitanjali and The Gardener and The Crescent Moon) and the delight has remained.—That is all perfectly true ; but what I have been trying to tell you this morning is true also, that this one single poem of yours is outstanding with me at the present time and with a rush of joy that is ever new I say "Yes : that is what my whole life was waiting for all this while, and it has now come."

With the deepest devotion and love, dear friend

Charlie.

Will you give my dearest love also to বড় দাদা ? You will like to see my Father's last letter Do not trouble to return it.

(87)

Inverarm,
Simla,
August 9, [1915.]

My dear friend,

These stories appealed to me when I heard them last night and I thought you would like to have them. They are actual events.

Arun has been here and it was a joy to me that you gave me this service. I could not get him the post he needed ; but there is something much better. I have asked Rudra to take him on his Staff and he has consented and Arun will live with Rudra. It is not all quite settled, but it is practically certain. He is so young still for his age and needs sympathy and encouragement from an older man in order to turn out well ; and this is just what Rudra can give him in full measure.

I have written today a clear letter to Macmillans. I am afraid it will mean a long wait. I want you to use this 1000 rupees of my own which is lying at the Bank in Delhi. I have written to them to transfer it to my current account and then it will be available. Willie writes that funds are needed for the peasants to borrow from the Agricultural Bank at Shilaida. If that is the greater need it had better go to that, but if the School want it more then it should go to the School.

This letter has come from the Raja of Pithapuram. I wonder if you are going there in September and if I could then come with you. Dr. Lankaster has given me leave to go down now whenever I like, and does *not* recommend staying on in Simla during these very heavy rains with their chill.

But I must make your heart glad by letting you see this letter of Willie's also, one of the dearest and best I have had from him for many a long day. It did me all the good in the world to read it and know that he was well and happy again, and had had such a gloriously happy time with you. And along with my happiness came an utter 'home sickness' to be with you that I cannot describe in words. For a time it was almost too strong for me : but I am happy—very happy again.

I feel that you may be right and it may be better not to go to England. If so I shall be very happy in beginning once more at Shantiniketan in the Autumn. A dread surmise has come to me again and again that I might have to go to Fiji after all, but it does not loom above the horizon yet—and to go there all alone—I could hardly face that at present ! But things have advanced so much here that there may be no need to go after all.

With all my dearest love and devotion

Charlie

I will send you the stories tomorrow. I cannot get them quite finished today.

IN MEMORIAM : NITYANANDABINOD GOSWAMI

Condoling the death of Gosainji, Srimati Indira Gandhi, Acharya, Visva-Bharati wrote a letter to Dr Pratulchandra Gupta, Upacharya on April 3, which we publish below :

> I am deeply grieved to hear that Gosainji is no more. He was so much a part of Santiniketan from the early days that it is difficult to think of the institution without him.
>
> Please give my condolences to his relations.

NITYANANDABINOD GOSWAMI

Another link with old Santiniketan is cut off. Another luminary is gone. Deshikottama Nityanandabinod Goswami, our dear old Gosainji, breathed his last in the early hours of March 24, 1972, after a protracted illness of about a decade. A life of dedication and sacrifice came to a peaceful end.

Young Nityanandabenod came to Santiniketan as a Research Scholar in Sanskrit and Pali in 1920 with a monthly scholarship of Rs 15 only, little knowing at that time that it was his destiny to live and die here in pursuit of an ideal that captured his imagination and enraptured his soul. He turned out to be one of the genuine idealists who gathered round Gurudeva and helped him in building up his Santiniketan.

Gosainji was born on the auspicious day of Mahalaya, 1300 B. S., at Shantipur, Nadia, in one of the most renowned families of Vaiṣṇava celebrites in Bengal. He was the eleventh descendent of Shrimad Advaitāchārya, a close associate of Shri Chaitanya and one of the leaders of Bengal Vaiṣṇavism. For generations the Goswamis of Advaita and Nityānanda families have been the *gurus* or spiritual guides of Bengal Vaiṣṇavas. The *gurus* are held in highest esteem by their disciples but depend mostly on the munificance of the latter for their livelihood. Gosainji in his early youth itself decided not to toe the line of his forefathers. "I am temperamentally unfit for this", he used say.

This decision of Gosainji shows his strong personality and independent spirit which refused to accept any thing simply because it was traditional. He depended on his own judgement for anything that he would do.

But his early education was no help to the development of these traits in his character. He was brought to Brindaban when he was a mere child. His father, Prabhupāda Radhikaṇath Goswami, an erudite Vaiṣṇava scholar and spiritual leader of eminence, had settled there permanently by that time. When Gosainji grew up, his education began in the traditional orthodox style. It was Sanskrit education. His first teacher was his own father. After his ritualistic Brahminical initiation he studied with Pandit Nathuram Shastri of Brindaban for several years.

Gosainji inherited from his father or rather from his family an insatiable thirst for learning which remained with him till the last day of his life. From Advaitācharya down to Gosainji there was an unbroken line of renowned scholars in the family.

From Brindaban Gosainji came to Banaras for his education and joined the Queen's College. He studied there for a year but did not appear in any examination as he was more keen on acquiring knowledge than degrees.

He next joined the Sanskrit College, Calcutta. So long he had been studying Sanskrit but now added Pali and Prakrit to it. Nityanandabinod was

one of the topmost students of his class. He had an alert mind and originality of thinking for which he was very much liked by his teachers. While studying at the Sanskrit College he decided to appear in certain examinations and get a few degrees which would be of some help towards earning his livelihood. He did this very creditably.

Soon after his joining Santiniketan Gosainji was encouraged by Gurudeva himself to go to Ceylon for making a special study of the Abhidhammapitaka. Ceylon had international reputation for such a study at that time. So, Gosainji left for Ceylon and studied in the Vidyodaya College, the most renowned college for the said study. He lived with the Bhikshus in the monastery and even shared their food. Studying the Bauddha sastras, crossing the seas and dining with Bauddha Bhikshus were simply acts of sacrilege that were even unthinkable for a Goswami of the Advaita family in those days. So, Gosainji was rather a revolutionary in these adventures.

Gosainji was in Ceylon for a year. On his way back home he stayed for a few months in Burma where he went with the purpose of discussing Bauddha sastras with some prominent Bhikkus. In passing, it may be remarked here that Gosainji learnt both the Sinhaleese and the Burmeese scripts. He used to read Buddhist works written in those scripts.

On his return to Santiniketan Gosainji was expected to devote himself to research work in Buddhistic studies for which he was then well-equipped. But Gurudeva decided otherwise. He entrusted Gosainji with the task of teaching Bengali and Sanskrit to the school children. This he carried on till the last day of his active service. Several attempts were made to transfer him to Vidya-Bhavana so that his vast scholarship might be best utilized. But every time it was Gosainji himself who resisted it successfully. This is because teaching was not merely a vocation to him but a mission of his life from which he was never lured away by prospects of name and fame. He could at least write a few standard books on a number of subjects of oriental studies if he so desired but he did not do it. Perhaps, because he thought that, that would distract his mind from his mission.

It may, however, be mentioned in this connection that though Gosainji did not join the Vidya-Bhavana as a member of its staff, he used to help a good number of researchers, students and teachers, with his valuable suggestions and references to source materials. This he did till the last day of his life. He also took college classes in Vaiṣṇava literature for a pretty long time.

Gosainji was a true teacher of the old school, a *guru*, in the real sense of the term in which Rabindranath used it, but had a modern outlook. He did not hesitate to adopt modern methods of pedagogy wherever necessary. In fact, he was rationalistic and methodical not only in respect of teaching, but

also with everything he had thought or did. In all his activities a combination of dedication, quality and excellence was easily discernible.

In a sense Gosainji had a complex personality, though otherwise a very simple man he was. In him old and modern trends of thoughts and ideas were found to co-exist. He was a deeply religious man but had the mind of a scientist. It was free from dogmatism and prejudices. Gosainji was a true vaiṣṇava at heart but had no sectarian narrowness. Two post card-size pictures of Mother Kali were kept near his sickbed for years. Besides, he used to wear a locket with a miniature picture of Mother Kali on one side and that of Lord Buddha on the reverse. This shows the catholicity of the man. He was well versed not only in Hindu, Bauddha and Jaina scriptures but also made a thorough study of the Bible, the Koran and the Zind Avesta.

Gosainji's knowledge was encyclopaedic and interest varied. He was one of the most voracious readers of our library. He read books in Sanskrit, Pali Prakrit, Bengali, Hindi and English and on various subjects. Even in his ripe old age his memory was extra-ordinarily sharp and he could remember every detail of what he read. He was rightly regarded as a living encyclopaedia.

Gosainji was an all-rounder. He was an excellent actor, a good artist and a remarkable instrumentalist who could play on several instruments. He had good knowledge of musicology and was an able teacher of histrionic arts. He was a practical man and a thrifty householder who would always cut his coat according to his cloth.

The age old ideal of plain living and high thinking, which was also the ideal of Gurudeva's Santiniketan was, as it were, personified in Gosainji. But he was no puritan. He lived nobly and fully, whole heartedly participating in various activities of Ashrama life.

Gosainji was a selfmade man, extremely self-reliant. But it was mainly Gurudeva and Santiniketan that made Gosainji what he was. He, in his turn, enriched Santiniketan by his dedicated noble life.

A perfect gentleman of refined culture, an emblem of Vaiṣṇava modesty, that was Gosainji. He would never willingly cause even the slightest inconvenience to any body. He was ever ready to serve but never to be served. Gosainji was universally loved and respected but always regarded himself unworthy of such consideration.

In his personal life Gosainji had his full quota of suffering from bereavements and illness. But that could not choke the perennial source of his joy of life. We are convinced that some sort of spiritual attainment was that source. But Gosainji would not admit it. For years Gosainji's cabin in our Pearson Memorial hospital had been, so to say, a temple of life sublime. All sorts of people, from children to septu a genarians, dropped in to give their regards to

Gosainji. Some times serious discussions were held with him, sometimes problems of everyday life were talked about. Gosainji, inspite of his sufferings had some nice words for everyday according to his need. He had been nourishing the spiritual and intellectual life of his dear Ashrama even from his sickbed for years together.

Now the door of that temple is closed for good. But is it really so? We believe the door may reopen in our heart if we so desire. Gosainji will live in the lives of those who would care to follow the ideal for which he lived and died. Plainness, character, honesty, hard work, and an implicit faith in a lofty ideal of human achievment—these were, in short, the virtues of Gosainji that we may profitably emulate.

Upendrakumar Das

গোঁসাইজির ক্লাশ*

এখন যেখানে ইতিহাস বিভাগ, সেই শান্তিনিকেতন বাড়ির পশ্চিমে ফাটা কদম আর দেবদারু গাছের ছায়ায় আমাদের ভাষাচর্চার ক্লাশ হতো। ভাষাচর্চার ক্লাশ কেন জানিনা এখন আর হয় না। এই ক্লাশে বাঁধাধরা কোন বই বা কোর্স শেষ করার জুজু ছিল না বলে এই ক্লাশটির এমন একটা খোলা মেলা আমেজ ছিল যে এটাকে ঠিক প্রচলিত অর্থে ক্লাশ বলে মনে হতো না। এই ক্লাশে কোনদিন পরীক্ষা দিতে হয়েছে বলেও মনে পড়ে না। এখানে আলোচনার বিষয়েরও কোনো ঠিক ছিল না, গল্প বলা গল্প বা কথা নিয়ে খেলা এ সবই বেশি হতো। কোনটা কোন দিক, বসন্ত কালে যে দক্ষিণ দিক থেকে হাওয়া দেয় আর শীতকালে উত্তরের দিক থেকে এ সবও এই ভাষাচর্চার ক্লাশেই শিখেছিলাম। এসব সত্ত্বেও বিষয় বৈচিত্র্যই যে এ ক্লাশের প্রধান আকর্ষণ ছিল এমন কথা জোর দিয়ে বলা মুস্কিল, কারণ আমাদের এই ক্লাশটি হতো গোঁসাইজির কাছে।

তখন অবশ্য জানা ছিল না তাঁর পুরো নাম নিত্যানন্দ বিনোদ গোস্বামী কিম্বা তাঁর অগাধ পাণ্ডিত্যের খবর। তাঁর গম্ভীর গলাও অসম্ভব সব আবদার থেকে আমাদের বিরত করতে পারতো না। বেদিতে তাঁর পাশে কে বসবে এই নিয়ে পোড়োদের মধ্যে ঠেলাঠেলি থেকে মারামারি বেধে যাবারও উপক্রম হতো! পাশে বসতে না পেরে কেউ কেউ তাঁর পিঠে উঠে পড়ার চেষ্টাও বাদ দিতো না। এত উপদ্রবেও তাঁকে কখনো বিরক্ত হতে দেখেছি বলে মনে পড়ে না। কোনদিন হয়তো বেশ মেঘ করেছে, অধ্যক্ষ বেড়াতে যাবার অনুমতি দেন নি, আমরা সব শুকনো মুখে ক্লাশ করছি বটে কিন্তু যোগ বিয়োগ বা সহজ পাঠে মন দিতে পারছি না, এদিক ওদিক তাকাচ্ছি, কাঁকরের ওপর পিঁপড়ের আনাগোনা আর গাছ থেকে পাতা ঝরা দেখছি—কি বৃষ্টির আশায় আকাশের দিকে তাকাচ্ছি, তখন কেবল মনে হতো কখন ভাষাচর্চার ক্লাশে যাবো। সেখানে গিয়েই

সমস্বরে চিৎকার "গোঁসাইজি, আজ ক্লাশ করবো না, বেড়াতে যাবো।" যাওয়া হতো লালবাঁধের পারে খোয়াইয়ে কিংবা অন্য কোথাও। একদল ছোট ছোট ছেলেমেয়ের মধ্যে সাদা চুল, অল্প দাড়ি, কাঁধে ঝোলা এই লোকটিকে দূর থেকে কেমন দেখাতো তা লক্ষ্য করিনি, তবে তাঁর সঙ্গে বেড়াতে বেড়াতে নানারকম গল্প শুনে ছুটি না হওয়ার দুঃখ যে একবারে কেটে যেত এটা ঠিক জানি। কখনো হয়তো বেড়াতে গিয়ে পরের ক্লাশে যেতে দেরি হয়ে যেত, তবে 'গোঁসাইজির সঙ্গে বেড়াতে গিয়েছিলাম' এইটুকু কৈফিয়তেই খুব কড়া মাস্টারমশায়ও আর কিছু বলতেন না। যে গোঁসাইজিকে আমরা মোটে ভয়ই পেতাম না তাঁর সঙ্গে যখন অন্য শিক্ষকরা বিনয়ের সঙ্গে মৃদুস্বরে কথা বলতেন তখন আমরা অবাক তো হতামই, নিজেদেরও যথেষ্ট বড় মনে হতো।

আমাদের আরেক শখ ছিল গোঁসাইজিকে উপহার দেওয়া। কুড়িয়ে পাওয়া সুন্দর পাথর বা আঁকার ক্লাশ থেকে বহুকষ্টে চুরি করে আনা রঙিন কাগজের টুকরো যা হোক কিছু তার হাতে গুঁজে দিতাম। তিনি সেগুলো পরম যত্নে মূল্যবান জিনিষের মত তাঁর ঝোলায় রেখে দিতেন। কেউ কোনো ছবি টবি আঁকলে, আঁকার ক্লাশের চেয়েও গোঁসাইজিকে আগে দেখানোর জন্য ব্যস্ত হ'য়ে পড়তো, এমনকি নতুন কেনা পেনসিলকাটা কলটিও গোঁসাইজি দেখে ভালো না বললে শান্তি ছিল না। তিনি যখন সে সব মনোযোগ দিয়ে দেখে কখনো বা পেনসিল কেটে পরখ ক'রে দেখে বলতেন 'বাঃ, বেশ ভালো। দেখো হারিয়ে ফেলো না কিন্তু—" তখনই শুধু বিশ্বাস হতো সেটি সত্যিই ভালো। তবে শত চেষ্টা সত্ত্বেও তাঁর পরের কথাটা বেশিদিন আর রাখা হতো না, আমাদের দৌড়োদৌড়ির সঙ্গে তাল রাখতে না পেরে কোথায় হারিয়ে যেত। তাঁর এই আন্তরিকতা আর প্রত্যেকের প্রতি বিশেষ মনোযোগই আমাদের সবচেয়ে ভালো লাগতো, প্রত্যেকেই প্রায় ভাবতাম আমাকেই গোঁসাইজি সবচেয়ে ভালোবাসেন। আর ছিল তাঁর অদ্ভুত গল্প বলার ধরণ, তাঁর গল্পে এমন কথা একটিও পেতাম না যার মানে জানি না। তাঁর বা আমাদেরই বলা গল্প গুলোই আবার কোনো কোনদিন ক্লাশে নাটক করা হ'তো। এ নাটকে কোনো মহড়ার বালাই ছিল না। প্রথমে নিজেরাই চেষ্টা করতাম, কখনো কখনো তিনি করে দেখিয়ে দিতেন। কোন্ গল্পের অংশ ঠিক মনে নেই তবে একটি টুকরো এখনো মনে পড়ে; তিনি হয়েছেন ছোট ভাই, দাদা হয়েছে আমাদেরই এক সহপাঠী, নিচু হ'য়ে ঝুঁকে পড়ে সেই ছেলেটির হাত ধরে তিনি বলছেন "দাদা, দাদা, অনেক রাত হলো এবার বাড়ি ফিরে চলো"—দৃশ্যটি এখন কল্পনা করতে গেলে যদিও হাসি পায় তখন কিন্তু আমাদের তা যথেষ্ট স্বাভাবিক মনে হয়েছিল।

চন্দ্রচূড় সরকার, তৃতীয় বর্ষ। শিক্ষাভবন

গোঁসাইজি*

গোঁসাইজির কোন জিনিষই অজানা ছিল না। কত মজার মজার গল্পই না করতেন! অনেক-রকম খাবারের গল্প, এমনকি অনেক রান্নাও শেখাতেন। আমি সাইকেল চড়ি জেনে তিনি বলতেন—"তোমার মাকে সাইকেল শেখাবে, তাহলে আর তাঁকে কষ্ট করে হাঁটতে হবে না। সাইকেল শেখা খুব ভাল।" একদিন আমি তাঁর কাছে গিয়েছি, গোঁসাইজি আমাকে বললেন, "তোমাকে আর আমি কি খেতে দেব, আমার ওই তেতো ওষুধগুলো আর বার্লি দিতে পারি।" তিনি খুব রসিক মানুষ ছিলেন। তিনি খালি আমার নামটাকে গুলিয়ে ফেলে 'নমিতা' বলে ডাকতেন, তাই একদিন আমার ও দিদির নামটা খাতায় টুকে নিলেন। আমাকে তিনি রোজ খেপাতেন এই বলে—"তোমার শাশুড়ী হবেন তোতলা, তাহলে আর তোমাকে তিনি বকতেই পারবেন না"। যেদিনই যেতাম তাঁর কাছে সেদিনই তিনি জিজ্ঞেস করতেন, "তুমি কি খেয়ে এলে? সকালে কি খাও? বিকেলে কি খাও, কি খেতে ভালবাস?" ইত্যাদি। ঠাকুর দেবতার গল্পও করতেন। গুরুদেবের আমলের তাঁর নাটক করার কথা ও তখনকার দিনের নানান গল্পও শুনেছি তাঁর কাছে। একদিন তাঁর কাছে গল্প শুনতে শুনতে কি নিয়ে কথা ওঠায় তিনি বললেন, "টাকার মোরব্বা খেয়েছো কখনো। আমি কাশীতে খেয়েছি।" আমার খুব হাসি পেল শুনে। আমি বাবাকে এসে বললাম। বাবা গিয়ে তারপর তাঁকে জিজ্ঞেস করাতে, তিনি বললেন "হ্যাঁ, সেটা সত্যি। কাশীতে শুধু একটি দোকানেই তৈরি হত টাকার মোরব্বা।" এমন-কি কোথায় পাওয়া যায়, তাও তাঁর মনে ছিল, এবং বললেনও। সে টাকা কিন্তু কাগজের নয়—খাঁটি রুপোর টাকা। সেগুলিকে অ্যাসিডে দিয়ে কি করে জানি মোরব্বা করতো। তিনি বড়দের কাছে নানা জ্ঞানের কথা নিয়ে আলোচনা করতেন, কিন্তু ছোটদের সঙ্গে নানারকম খাবারের গল্প করতেন। মনে হত বুঝি তিনি খাবারের কথাই বেশি জানেন।

সেদিন ইস্কুল যাবার জন্য তৈরি হচ্ছি, এমন সময় উপেনজ্যেঠু এসে বললেন গোঁসাইজি মারা গেছেন। আমার যে তখন মনটা এত খারাপ হয়ে গেল, কি বলব! আমি মালা গেঁথে নিয়ে গেলাম। ফুলে তাঁর শরীর ঢেকে গিয়েছিল। আবার আমরা দুপুর বেলা গেলাম। সাড়ে চারটার সময় প্রায় বারো বছর পর তিনি আবার ঘরের বাইরে বেরোলেন।

নন্দিতা মজুমদার, ষষ্ঠ শ্রেণী। পাঠভবন

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* রচনা দুটি আশ্রমসম্মিলনীর উদ্যোগে আয়োজিত স্মরণ-সভায় পঠিত।

Srimati Indira Gandhi, the Prime Minister of India, has been re-elected the Acharya (Chancellor) of Visva-Bharati.

The first meeting of the newly constituted Samsad (Court) of the Visva-Bharati was held at Santiniketan on February 28 in the afternoon for the election of Acharya. Sj Pratul Chandra Gupta, Upacharya, presided.

The Karma Samity at a recent meeting unanimously decided the name of Srimati Gandhi as Acharya for another term. The Samsad accepted the recommendation. Srimati Gandhi has been elected Acharya for another term of three years with effect from April 11, 1972.

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In persuance of the provisions of sub-section 1 (f) of Section 19 of Visva-Bharati Act, 1951, as amended by the Visva-Bharati (Amendment) Act, 1971 the Speaker of the Lok-Sabha has been pleased to nominate the following members on the Samsad (Court of the University) for a period of Three years w. e. f. 25. 2. 72.

1) Shri H. N. Mukherj, M. P.
2) Shri Narain Chand Parashar, M. P.

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The twelveth All-India Philosophy Seminar on "Self Knowledge and Self Identity" was held under the auspices of the Centre of Advanced Study in Philosophy. Five papers were presented during the four sessions spread over two days time, April 2 and 3. The following persons presented the papers : Dr N. K. Devaraja (B. H. U.), Dr Suresh Chandra (Visva-Bharati), Dr Margaret Chatterjee (Delhi University), Dr Mrinal Miri (St. Stephen's College, Delhi) and Dr R. A. Sinari of S. I. E. S. College, Bombay. In the discussions that followed the reading of papers, delegates from the following Universities participated : Calcutta, Jadavpur, Burdwan, North Bengal University, Bhagalpur, Utkal and I. I. T. Kanpur. After the first day's sessions, the Vice-Chancellor met the delegates at a tea party. On the second day, the concluding session was followed by an "At Home" thrown by the members of the staff of the Centre in honour of the delegates.

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A Burmese Archaeological Delegation, consisting of the following three members, visited Santiniketan on March 9 and 10 :

1. U. Aung Thaw, Director, Archaeological Survey of Burma, 2. U. Bo Kay, Curator, Pagon Museum, 3. U, Ohn Maung, Librarian, Archaeological Library, Rangoon

They were accompanied by U. Than Maung, Consul General and U. Sein Toe, Vice-Consul of the Burmese Consulate in Calcutta.

On March 9 the visitors were shown round the campus and different departments of the University. The Vice-Chancellor, Dr Pratul Chandra Gupta met them at tea. The visitors also attended the 'Get-together' of foreign students at Visva-Bharati held in the evening.

On March 10 they met Sj Mukul Dey, a renowned artist and former Principal of the College of Art, Calcutta and visited the Terra-Cotta temples at Surul near Sriniketan.

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The following four Korean Scholars visited Santiniketan on March 22 :

1. Professor SHU Kyung Soo
   Professor, Department of Indian Philosophy,
   Dongguk University.
2. Professor Ahn Kye-Hyon
   Professor, Department of History
   Dongguk University and Director of Buddhist Museum.
3. Professor Choug Jong-Koo
   Professor, Department of Philosophy,
   Chun Nam National University.
4. Professor Rhi-Min-Yong
   Instructor, Department of Indian Philosophy,
   Dongguk University.

They visited the campus and Cheena-Bhávana and had discussions with Professor K. Venkataramanan, Head of the Department of Chinese Studies. The Vice-Chancellor, Dr P. C. Gupta, along with some scholars of the University, met them at tea.

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Here are the news items received from Kala-Bhavana :

An absorbing exhibition of students of Kala-Bhavana, who have been studying as National Cultural Scholars or final year students was on display in the Birla Academy of Culture, Calcutta and later in the spacious halls of the Central Library, Santiniketan. The press comments and private opinion have been unanimous in their praise. They have noticed the new ferment among the students, and have paid handsome tributes to their sense of originality in design and creative invention. Naturally the members of Kala-Bhavana staff are happy on this score.

There was a talk on the cultural history of Germany By Dr J. U. Ohlau of the Maxmuller Bhavan, Calcutta in Nandan on March 4. The talk highlighted the distinguishing contribution of the Germanic race in the development of the cultural strains in Europe.

Srimati Makiko Hashimoto of Sogetsu School, Tokyo, was on visit to Santiniketan along with a batch of Japanese visitors. Sm. Hashimoto, as many would recollect, is not new to our Asram. She was here in early thirties, and now we had the honour to have her as our distinguished guest for nearly two weeks. During this time she gave very entertaining demonstrations of 'Ikebana' in Kala-Bhavana for students and lovers of this delicate art. We record our sincere gratitude for her 'Ikebana' lessons.

Kala-Bhavana Chatra Sammilani organised their exhibition with an extensive coverage on March 5. Sj Dhirendra Krishna Debbarman graced the occasion by declaring the exhibition open. The exhibition was in two sessions—first was from 5th to 12th where the works of first three years were on display. The second session was from 13th to 22nd and the works of senior students and scholars were on view. The comment was exceedingly encouraging. Of course some remarked that the emphasis on study, should always be underlined in an exhibition of students. The examples of life, nature study were not sufficiently on view.

A very interesting exhibition of Lithuanian artists was recently shown in the galleries of Nandan, Kala-Bhavana. The occasion was made to serve the furtherance of cultural contacts with the friendly country U. S. S. R. The Vice-Consul Mirkasymov who opened the exhibition also presented an important set of Bengali publications to the Librarian Dr Bimal Kumar Datta for the Central University Library. Sj Dinkar Kowshik spoke in brief words, a critical resumé of the show. He felt that the exhibition evinced an extraordinary grasp of folk sensibility in art and showed how the high brow art in Russia was trying to imbibe the genuine charm that belongs to folk art. One could see in this exhibition a constant and successful use of the simple forms, that owed their dignity and grace to the genuine innocence of the rural cultures. Vice-Consul Mirkasymov spoke in brief his deep admiration of the Indian Cultural traditions and expressed a keen desire to further many more contacts with U. S. S. R.

Sj Satyajit Ray has been lately visiting Kala-Bhavana for preparing a documentary on Sj Binode Behari Mukhopadhaya. Binode Behari in his later part of life has been working on an unusual problem of perception. For him now perception is not visual, it is tactile, spatial, and full of resis-

tance. His latest mural in tile mosaics is a remarkable experiment of reaching non-visual equivalents of workaday visual experience. We sincerely hope that Binodeda will continue to enrich the artistic climate here, by his presence and guidance.

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Here are the news items received from Palli Samgathan Vibhag, Sriniketan :

A Brati Balak Training Camp was organised by the Village Extension Section at Sriniketan for 4 days from March 21 to 24. 35 Brati Balakas participated in this Camp from different villages.

Annual Literacy Test was held in the month of March. 1048 candidates of 31 Adult Education Centres appeared in the Test.

Sj Jnanendra Nath Ghosh, In-Charge of the Village Extension Section, has retired from his service on reappointment on March 31. He was associated with the Village Extension works from his early life.

Sj Hrishikesh Chanda, Lecturer of the C. I. Training Section has retired from Visva-Bharati services from March 1.

The Annual Excursion of the Siksha-Charcha was held from March 21 to March 25. 120 Trainees joined this excursion to Puri. The Trainees also visited Bhubaneswar, Konarak, Udaygiri & Khandagiri and some other places of notable historical importance.

The Annual Excursion of the C. I. Training was held from March 26 to March 29. 33 students and 3 staff members participated in this excursion to Digha. The party also visited I. I. T. Kharagpur and the surrounding important places of interest.

A one-day Hitch Hiking was organised by the Physical Unit, Sriniketan from Sriniketan to Dewli (about 8 miles from Sriniketan) on March 29. 19 students from Siksha-Satra and Siksha-Charcha, 4 staff members and 3 Brati Balakas of Raipur Yuba Sangha participated in this Hiking. This proved to be interesting as well as educative.

The staff members of the Palli Samgathana Vibhaga had their annual excursion by Bus from Sriniketan to Murshidabad on March 28. They came back to Sriniketan on March 29. 30 staff members of different sections of Palli Samgathan Vibhag participated.

•

F. C. W. T. C, Sriniketan, sends the following news items :

A six day First aid and Home Nursing Training Camp for the trainees of F. C. W. T. C. and H. E. T. C. was organised with the help of St. John Ambulance Association (India), Calcutta from February 11 to 16 at the F. C. W. Training Centre.

Smt. Jamuna Bai, Programme Officer (CC. & T.) from Central Social Welfare Board, New Delhi, visited the F. C. W. Training Centre and met the trainees and teaching staff of F. C. W. T. C on February 21.

A 7 day Griha Kalyan Kendra Camp was held from March 2 to March 8 for imparting practical lessons to the Griha Sevika trainees of F. C. W. T. C. 15 Santal women from Pearson, Kaligunj and Balipara villages participated in the Camp.

An Exhibition on Craft and teaching aid materials prepared by the outgoing batch of 32 trainees remained open for public for 2 days from March 29 to March 30.

The course-ending combined Valedictory function for the outgoing trainees of 3rd Job course in Family & Child Welfare at F. C. W. T. C. and 2 months' Training Course in Balwadi Teachers at H. E. T. C. was held on March 31. Sri J. C. Bhattacharyya, Assistant Development Commissioner. Deptt. of Agriculture and Community Development, Govt. of West Bengal, presided over the function.

•

Under the auspices of Vidya-Siksha Chatra Sammilani a team consisting of 32 members of the staff and students went to Digha and Bishnupur on March 29 for three days. Chatra-Sammillani organised this general excursion with great success.

•

Sriman Ardhendu Bhattacharya and Sriman Chandrachur Sarkar, students, Siksha Bhavana, participated in an Inter College Debate competition held at I. I. T, Kharagpur, on March 4.

•

Annual General Meeting of the share holders of the Visva-Bharati Samavaya Samiti Ltd. was held on March 16.

•

Sj P. Govindan Kutty of Rabindra Bharati University, presented a programme of South Indian Music and Dance with his troupe at Natyaghar on April 8.

•

Rev. Panchen U-Tul, Bihar Research Society, Patna, spoke on *Tibet Meng Dipangkara Se Pürvadarshanig Pürctabhumi* at the department of Indo-Tibetan studies on March 14.

•

Sj Kalyan Kumar Bagchi, Department of Philosophy, has published his book "Meta language and Transcendental Idealism" in February last.

His article "Kant's Transcendental Problem as a Linguistic Problem" has been published in the October issue of the Journal of Royal Institute of Philosophy, London, in 1971.

•

The offices of the Public Relations Officer (including Publication Section) and Visva-Bharati News have been shifted to the ground floor of the International Guest House, Santiniketan.

•

Weather Report for the month of March 1972.

Maximum Temperature	38·6	on 22.3.72
Minimum Temperature	12·4	on 3.3.72
Maximum Humidity	91%	on 19.3.72
Maximum Rainfall	Nil	

ALUMNI NEWS

The following ex-students of Santiniketan have been honoured by the President of India this year, for their achievement in different fields. We convey our good wishes to them.

Promathanath Bisi : a noted litterateur and a scholar has been nominated member, Rajyasabha by the President of India.

Salil Ghose : representative of the Ananda Bazar Patrika in Bombay, has received 'Padma Shree' on the Republic day as a distinguished journalist.

Krisna Reddy : an ex-student of Kala-Bhavana, is a recipient of 'Padma-Shree' this year. He has chosen Paris for his place of work at present.

EXAMINATION RESULTS

The following candidates are declared to have passed the B. Sc. (Honours) Examination held in September—November, 1971 on successful completion of a Three-year course of studies in Parts I, II and III, and have qualified for the B. Sc. (Honours) Degree.

PHYSICS

(In Alphabetical Order)

Name	*Class*
Ananya Aich	II
Aniruddha Ray	II
Arup Kumar Banerjee	I
Bikas Chandra Sasmal	I
Buddhadeb Majumdar	II
Jaidev Pal	I
Malay Bikas Maity	II
Ranajit Kumar Pal	II
Shib Sankar Roy	II
Subrata Chattopadhyay	
Swapan Kumar Lahiri	II
Swarupa Mukherjee	II

The result of the candidate bearing Roll No. B. Sc. (N)-11 is incomplete.

CHEMISTRY

(In Oraer of Merit)

Tara Sankar Pal	I
Bhabatosh Chaudhuri	I
Kalyani Roy	II
Batakrishna Pal	II
Prasun Kumar Paul	II
Nandadulal Chowdhury	II
Sah Badruddoja	II
Animesh Kumar Mitra	II
Swapan Kumar Chattopadhyay	II
Sipra Banerjee	II

BOTANY

(In Order of Merit)

Name	*Class*
Sudhendu Mandal	II
Srilata Char	II
Roma Ghose	II
Dipendra Kumar Mukherjee	II
Ram Ratan Das	II
Sukla Ghosh	II
Amal Kumar Dutta	II
Udayan Chandra Sarkar	II
Sandip Kumar Maiti	II
Basabi Sil	II

ZOOLOGY

(In Order of Merit)

Swapan Kumar Raj	II
Preetha Shome	II
Shyamali Rakshit	II
Nilanjana Dhar	II
Swapan Kumar Roy	II
Bijan Kumar Dutta	II
Surajit Bayal	II
Ashok Kumar Chatterjee	II

MATHEMATICS

(In Order of Merit)

Name	*Class*
Shovan Ghosh	II
Sanghamitra Jana	II
Santi Prasanna Sow Mondal	II

The following candidate is declared to have qualified for the B. Sc. (Pass) Degree on successful completion of the Three-year B. Sc (Honours) Course in 1971.

Dilip Kumar Paul

The following candidates are declared to have passed the B. Sc. (Honours) Examination held in 1971 after successful completion of a Three-year Course of study in Parts I & II and have qualified for the B. Sc. (Honours) Degree An asterisk put against the name of a candidate indicates that the candidate has secured distinction marks in the subsidiary subjects offered by him/her.

PHYSICS

(In Order of Merit)

Name	Class
*Saumitra Ray	I
*Nanda Kumar Bhakat	I
*Prakas Ranjan Maulik	II
*Atindranath Satpathi	II
Baidyanath Mukherjee	II
Tapan Kumar Bhattacharyya	II

CHEMISTRY

(In Alphabetical Order)

Name	Class
Animesh Sinha	II
Kanai Chandra Chowdhury	II
Prabir Guin	II
Sachi Kumar Banerjee	II

The following candidate is declared to have qualified for the B. Sc. (Pass) Degree.

Maya Chakraborty

The results of the candidates bearing Roll Nos. B. Sc-1, B. Sc-2, B. Sc-3 B. Sc-8, B. Sc-10, B. Sc-22, and B. Sc-25 are incomplete.

The following candidates are declared to have passed the B. A. (Honours) Examination held in August/September, 1971 on successful completion of a Three-Year Course of study in Parts I, II & III, and have qualified for the B. A (Honours) Degree.

BENGALI

(In Order of Merit)

Name	*Class*
Supriya Guha	II
Amita Mandal	II
Jayasree Ganguly	II
Sumitra Mandal	II
Malabika Rudra	II

ENGLISH

(In Order of Merit)

Mahasweta Sinha	II
Rita Ghosh	II
Vedula Sushila	II
Sikha Chakravarty	II
Kum Kum Gupta	II
Samar Chakraborty	II
Aleck Ranjan Roy	II

SANSKRIT

(In Order of Merit)

Tapati Das	I
Swapna Bhattacharya	I
Sankari Bhattacharya	II
Arundhati Niyogi	II
Dipali Mitra	II
Ratna Das (Regd. No. T251 of 68-69)	II
Ranjit Kumar Sur	II
Saswati Ghosal	II

HISTORY

(In Order of Merit)

Name	*Class*
Srirupa Chakravarty	I
Anita Bandyopadhyay	II
Rita Mukherjee	II
Ratna Das (Regd. No. S270 of 67-68)	II
Sulekha Sarkar	II

GEOGRAPHY

Satwant Kaur Gosal	I

ECONOMICS

(In Alphabetical Order)

Ashit Kumar Datta	II
Chandi Charan Chaudhuri	II
Fong Benjadol	II
Hanseswar Roy	II
Lakshmi Narayan Haty	II
Susmita Mazumder	II
Tapan Kumar Dey	II

The results of candidates bearing Roll Nos. BA(N)-1, BA(N)-4, BA(N)-48 BA(N)-51, B. A. (N)-52, BA (N)-55 are incomplete.

PHILOSOPHY

(In Alphabetical Order)

Basanta Kumar Ghosh	II
Bharati Mazumder	II
Chitrita Ganguli	II
Debasis Mukherjee	II
Mala Bhowmik	II
Monisha Saha	II
Muktipada Ghosh	II
Sumona Mukherjee	II
Suparna Biswas	II
Susmita Maitra	II

The result of candidate bearing Roll No. BA(N)-21 is incomplete.

COMPARATIVE RELIGION

(In Alphabetical Order)

Name	*Class*
Samita Bose	II
Tapati Roy	II

The result of candidate bearing Roll No. BA(N)-43 is incomplete.

INDOLOGY

Devayani Mitra	II

The following candidate is declared to have qualified for the B. A. (Pass) Degree.

Sreela Ghosh.

The following candidate is declared to have passed the B. A. (Honours) Examination held in 1971 after successful completion of a Three-Year Course of Study in Parts I & II and have qualified for the B. A. (Honours) Degree.

HISTORY

Name	*Class*
Ali Ahasan	II

The following candidate is declared to have qualified for the B. A. (Pass) Degree.

Tapati Mukhopadhyay.

The results of the candidates bearing Roll Numbers BA-2, BA-3 are incomplete.

Further to this Office Notification of even number dated March 21, 1972 the following candidate is declared to have passed the B. A. (Honours) examination held in 1971 after successful completion of a Three-year Course of Study in Parts I & II and have qualified for the B. A. (Honours) Degree.

BENGALI

Name	*Class*
Gita Roy	II

The result of the candidate bearing Roll No. BA-2 is incomplete.

Further to this Office Notification of even number dated March 21, 1972, the following candidates are declared to have passed the B. A. (Honours) Examination held in August-September, 1971, on successful completion of a Three-

Year Course of Study in Parts I, II and III, and have qualified for the B. A. (Honours) Degree.

ECONOMICS

(In Alphabetical Order)

Name	*Class*
Abhijit Chatterjee	II
Biren Kumar Chakravarty	II
Samiran Mondal	II
Sanat Kumar Mahanta	II
Santanu Basu	II

Based on the results in Economics as announced in this office notifications of March 21, and of date, the list of all successful candidates is arranged below in order of merit.

Ashit Kumar Datta	II
Abhijit Chatterjee	II
Lakshmi Narayan Hati	II
Samiran Mondal	II
Sanat Kumar Mahanta	II
Hanseswar Roy	II
Tapan Kumar Dey	II
Biren Kumar Chakravorty	II
Fong Benjadol	II
Santanu Basn	II
Chandi Charan Chaudhuri	II
Susmita Mazumder	II

The results of the candidates bearing Roll Nos. BA(N)-21 and BA(N)-43 relating to Philosophy and Comparative Religion are incomplete.

Further to this Office Notification of even number dated March 19, 1972 the following candidate is declared to have passed the Part III only of the B. Sc (Honours) Examination held in September-November, 1971 and is eligible to sit for the next Back-subject examination in Physics Honours papers of Part II only.

PHYSICS

Name

Mulchand Agarwala

Based on this Office Notification of even number dated March 19, 1972 the results in Physics are arranged below in order of merit.

Name	*Class*
Arup Kumar Banerjee	I
Bikas Chandra Sasmal	I
Jaidev Pal	I
Swarupa Mukherjee	II
Ranajit Kumar Pal	II
Buddhadev Majumdar	II
Aniruddha Ray	II
Subrata Chattopadhyay	II
Swapan Kumar Lahiri	II
Ananya Aich	II
Malay Bikas Maity	II
Shib Sankar Roy	II

The following candidates are declared to have passed the B. Sc (Honours) Part I Examination (Part I & Part II scheme) held in August-September, 1971 on clearing the back-parer (a) mentioned against each.

Arranged in Alphabetical Order

Name	*Subject*
Bijan Kumar Giri	Chemistry Subsidiary
Chandana Nath	Mathematics Major
Kalyan Deb	Mathematics Major
Priya Ranjan Gupta	Chemistry Subsidiary
Satya Narayan Agarwala	Mathematics Subsidiary
Swagata Banerjee	Chemistry Subsidiary

Further to this office notification of even number dated March 20, the following candidates are declared to have passed the B. Sc (Hons) Examination held in 1971 after successful completion of a Three-Year Course of Study in Parts I & II and have qualified for the B Sc. (Honours) Degree. An asterisk put against the name of a candidate indicates that the candidate has secured distinction marks in the subsidiary subjects offered by him/her.

MATHEMATICS

(In Order of Merit)

Name	*Class*
Chandana Nath	II
Kalyan Deb	II

CHEMISTRY

(Arranged in alphabetical Order)

*Jyotsna Mondal	II
Soumendra Nath Roy	II
Satyanarayan Agarwala	II

Based on this office notification of even number dated March 20, 1972 the results in Chemistry are arranged below in order of merit.

Animesh Sinha	II
*Jyotsna Mondal	II
Soumendra Nath Ray	II
Sachi Kumar Banerjee	II
Kanai Chandra Chowdhuri	II
Satyanarain Agarwal	II
Prabir Guin	II

ZOOLOGY

Swagata Banerjee	II

The following candidate is declared to have qualified for the B. Sc. (Pass) Degree.

Priya Ranjan Gupta

●

Pursuant to the resolution passed by the Karma-Samiti (Executive Council) at its meeting held on February 26, 1972, the undermentioned candidates are declared to have qualified for the Degree of Doctor of Philosophy (Ph. D.) on presentation of theses noted against their names.

The degree will be conferred on them at the next Convocation of the University.

Name of candidates	*Department*	*Subject of thesis*
Sri K. A. Jayaseelan	English & other Modern European Languages	The Poetry of W. B. Yeats
Sri Hari Narayan Debnath	Education	Teaching Efficiency : Its Measurement and Some Determinants
Sri Nirmal Chandra Sukul	Zoology	Studies on the Taxonomy of Free-living and Plant Parasitic Nematodes
Sri Pranabananda Jash	Ancient Indian History & Culture	History of Saivism (C.650-1200 A. D.)
Sri Khageswar Mahapatra	Oriya	Desia, A Tribal Oriya Dialect of Koraput (Orissa)

OBITUARY

Surya Chakravarty

Surya Chakravarty, an ex-student of Santiniketan and an important name in the history of football in Bengal, died on March 29 in Calcutta. He was 74.

Born in Bikrampur, Dacca, he started his career in football in Coomilla where his father was a lawyer. Later, when he came to Santiniketan, he at once drew Rabindranath's attention for his excellence in sports. He also stayed in the 'Thakur-Bari' at Jorasanko for sometime.

Surya Chakravarty played football for the East Bengal club in his hey days. In 1921, he scored the first Indian goal against the European team in the so-called International match. A 'right-in' by profession, he could play in all positions equally well. He played for the Aryan from 1921 to 22; then he joined the Mohun Bagan. From 1925 onwards, he played regularly for the East Bengal.

Labanyalekha Chakravarty

Labanyalekha Chakravarty, wife of the late Ajitkumar Chakravarty—one of the earliest Tagore critics of eminence—died in Calcutta on Thursday, April 6. She was 81.

Hailing from the famous Guha Thakurata family of Banari Para, she came to Santiniketan quite early. Brought up and educated by Rabindranath, Labanyalekha was married to Ajit Kumar, who was then a teacher at Santiniketan.

After her husband's death, she devoted herself to social work and was Assistant General Secretary of the Saroj Nalini Dutta Memorial Association. She was the first woman to broadcast from the Calcutta station of All India Radio.

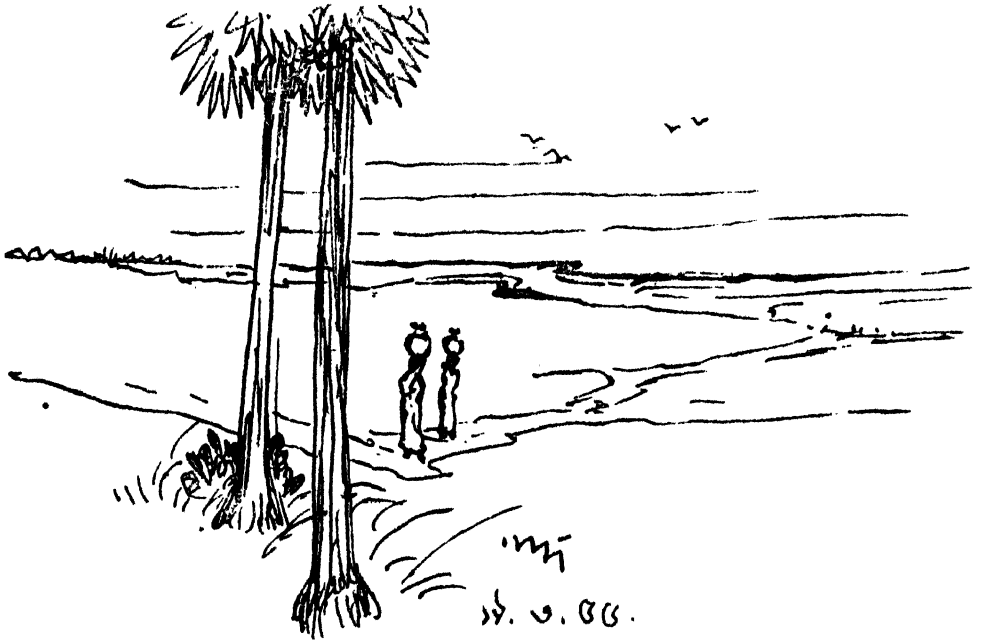
She is survived by her son, Sj Judhajit Chakravarty, who is well-known in the advertising world and two daughters—Srimati Amita Tagore, Dwijendranath's grand daughter-in-law, and Srimati Sumita Bahadur Sing, wife of the Indian Ambassador in Cairo.

Statement about ownership and other particulars about *Visva-Bharati News* as per Rule 8 of the Registration of Newspapers (Central) Rules, 1956.

FORM IV

1.	Place of Publication	Santiniketan
2.	Periodicity of its Publication	Monthly
3.	Printer's Name Nationality Address	Piyushkanti Das Gupta Indian Santiniketan (W. Bengal)
4.	Publisher's Name Nationality Address	Piyushkanti Das Gupta Indian Santiniketan (W. Bengal)
5.	Editor's Name Nationality Address	Bikash Chakravarty & Purnananda Chattopadhyaya Indian Santiniketan (W. Bengal)
6.	Name and address of individuals who own the newspaper and partners or shareholders holding more than one percent of the total capital	Owned by Visva-Bharati—a University incorporated under Act XXIX of 1951 of the Indian Parliament

I, Piyushkanti Das Gupta, hereby declare that the particulars given above are true to the best of my knowledge and belief.

1. 3. 72 Signature of Publisher *Piyushkanti Das Gupta*

Rabindranath Tagore

VISVA-BHARATI NEWS

May 1972

Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresher life.

This little flute of a reed thou hast carried over hills and dales and hast breathed through it melodies eternally new. At the immortal touch of thy hands my little heart loses its limits in a great joy and gives birth to utterance ineffable. Thy infinite gifts come to me only on these very small hands of mine. Ages pass and still thou pourest and still there is room to fill.

— ১ —

LETTERS TO GURUDEVA

C. F. ANDREWS

Continued from April issue

(88)

Inverarm,
Simla,
Aug. 10, [1915]

My dear friend,

These are the stories. They were told at table here and I have not altered what was vital in them. Will you show them to Willie, if they interest you as they did me ?

Dr. Lankaster was very clear that it would not be good for me to stay much longer in Simla. I spoke to him of going to Ranchi and described it and he jumped at the idea and thought it very good. If your brother is able to have me, I think I shall come down towards the end of this month and stay a few days in Bolpur and Jorashanko and then go on to Ranchi. Dr. Lankaster understands me and knows what a strain to the nerves this Simla life is with its atmosphere which is unescapable. You must not think me foolish or restless or hasty, if I come down. I think both you and Willie will agree with Dr. Lankaster that it is best. My only other question is whether I ought not to help Rudra in Delhi. He is going to have a very bad time and it might be best to help him over the beginning of Term now I am so well again. The shortage on his Staff is very great indeed and if I could help him through October I feel it might make all the difference to him and to the College and I should also be fulfilling that which I had originally intended. I must think this matter out very carefully. I wish I could be with you to take your clear advice. My own mind is not clear. In any case I shall not leave here for a fortnight.

Arun was so happy when everything was settled at last. He is going to Delhi and will live with Rudra. The latter has been very good indeed about it, and Arun is very grateful. I love the boy ; for he loves you and I can feel that love and it is a joy to me to help him for that very reason. He is so weak in nature, but absolutely simple,—even to garrulousness. In the end he will make a fine man ; but his home has been a poor one—I have seen his father—and without you he would have been a wreck of weakness long ago. That is my own rough judgment on the little I have seen. I cannot tell you how glad I am that he is to be with Rudra.

I am sending another letter of my Father's and one of Outram's. Tear them up when read. I have written to Macmillans.

With my very dear love to you, dear friend,

Charlie.

(89)

Iverarm,
Simla,
Aug. 12, [1915]

My dear friend,

Willie will have given you my many messages of love. He is so radiantly happy again, and now one of my great anxieties is over. I was very eagerly wishing to come down and be with him, but now he is himself again. You have been so good to him, he tells me. His cup of joy is running over.

I have his notes of your talks with him to study and they are giving me a great joy to read. Everything you touch springs up into new life. It is an illumination that I can get nowhere else. What you say about the great things of life has always a newness of its own. It lives.

Another of my anxieties is over and that is why I am so happy. For Willie tells me that you are very happy again and have lost your tiredness and are full of fun with him and so I know you must be well, and that has made all the difference to me. I am afraid I shall never get rid of these anxieties altogether when I am away from you and Willie and those I love most. But there is a great joy also when I get good news and just now I am on the top of the wave, not down in the trough of the sea. And I must tell you one thing myself (though I sent a feeble message by Willie about it). That perfect poem of Mrs. Cheyne's about you made me glad even to tears, it was so beautiful and pure and true. I wrote about it to Willie on the first emotion of reading last night but it was far more beautiful still than I first thought and the tears came into my eyes with gladness when I came to it in the freshness of this early morning. I do not think anything has been said about your songs which is nearer to the truth of things and it is the beautiful, pure, child-like soul of the writer which has been able to reach that truth and express it. She must indeed be one of the pure in heart who see God and know His Love and I wish I could meet her. And she is not young, is she ? but she has kept her child-like heart quite fresh and innocent. It is so beautiful !

I am going to enclose something like those notes of Willie's for you to look over ! This Lady's letter seemed to me so sincerely eager to learn that I wanted to answer. Could you tell me if I have erred or given your thoughts truly ?

I am so very happy about Arun being soon with Mr. Rudra. I judged him rather shallowly before, but this time I saw him more truly and his true love for you quite won my heart. He has all his weakness on the surface, with a good honest heart within.

Sir James Meston in a very kind letter says : "I am very grateful to you for letting the Poet know about our difficulties at Ramgarh. I am afraid 10 acres is out of the question but I hope the plot our Forest Officers have marked out will amply suit the needs of Sir Rabindranath Tagore himself"—I have sent his letter to Rathi to file, along with mine to Macmillan, and have written in your name to thank him.

Anil comes every morning. He is entering into his new work with great joy and tells me that his time at Shantiniketan with your inspiration is present now with him in the great difficulties before him. He has to re-build the whole ideal in the School here : it had gone so low. He can feel the living spirit which he has received and it helps him daily.

The Viceroy has written to me the warmest and kindliest note. He says "you are right in thinking my whole sympathy is with the Bengali lads, wishing to keep them straight. There is nothing in the world I dislike so much as persecution, especially of the young, and of all persecutions I have ever seen I believe Police persecution in India to be one of the worst." He marks his letter 'private', but I could not help quoting that sentence to you.

The flowers here now are my daily joy and I have them round me in profusion. Outside there is nothing but rain and mist, but I can see the wonderful green of the grass and the glory of the flowers below me as I write from the verandah and their freshness and joy in the rain is in sight to make the heart glad.

With my dearest love.

Charlie.

NEWS AND NOTES

Varsha Sesh was observed on April 13 with a Mandir service in the evening. Sj Sunrit Tagore, the grandson of Sj Satyendranath Tagore, officiated. Passages from Gurudeva'a addresses on similar occasions were read out along with appropriate songs.

Nava Varsha and Gurudeva's Janmotsava were celebrated on April 14. The day was ushered in with a Vaitalik going round the Ashrama. There was a divine service at half-past six in the morning, invoking the New Year. The Upacharya Dr Pratul Chandra Gupta assisted by Sj Mohan Lal Bajpai, conducted the service. After the Mandir service there was a pleasant get-together at Bakul Bithi where all present were treated to light refreshments. New Year greetings were exchanged while young boys and girls made brisk business selling the আমাদের লেখা, their shool annual, brought out as usual on the Ist of Vaisakh. At half-past eight the ceremony of Gurudeva's birth anniversary began at the Amra Kunja. Here is the programme :

রবীন্দ্র জন্মোৎসব
১ লা বৈশাখ ১৩৮৯
অনুষ্ঠান সূচী

গান : জয় হোক, জয় হোক—
পাঠ : জন্মোৎসব (নির্বাচিত অংশ)
গান : আমি তারেই জানি
পাঠ : আত্ম পরিচয় (নির্বাচিত অংশ)
আবৃত্তি : প্রণাম
পাঠ : আত্ম পরিচয় (নির্বাচিত অংশ)
গান : বাজিল কাহার বীণা
আবৃত্তি : জন্ম দিনে। ২ নং কবিতা
গান : হে নূতন দেখা দিক আর বার
আবৃত্তি : পঁচিশে বৈশাখ চলেছ—
গান : ও গো সুন্দর একদা কোন পুণ্যের ফলে
আবৃত্তি ; আরোগ্য। ২ নং কবিতা
গান : ঐ মহামানব আসে।

The day's celebrations were resumed in the evening with a programme of Rabindra Sangeet. Sm. Suchitra Mitra, Sm. Nilima Sen, Sm. Maya Sen, Sj Sagar Sen, Sj Prosad Sen, Sj Sushil Mallik and Sj Swapan Gupta participated,

At a second session there was a programme of classical music presented by Sj Chinmoy Lahiri, Sj Shyamal Lahiri and Sj G. N. Goswami.

On this occasion, *Chitrangada*, a dance-drama of Gurudeva, was staged by the students and teachers of Visva-Bharati on April 16.

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A delightful programme of South Indian classical music, Bharat Natyam and Kathakali dance was arranged by the National Integration Samiti in Natyaghar on April 8 at 7 in the evening. The participants were Sri P. Govindan Kutty of Rabindra Bharati and party.

The programme started with a recital of Karnatic music by Smt. Mangla Mani accompanied by Sri Bhavagathar on the violin and Shri Kannan on the mridangam. The chaste classical Karnatik music at once captured the mood of the audience.

The dance items, Bharat Natyam by Kumari Rena Nair, a promising young artiste, and Kathakali by Sri P. Govindan Kutty, which followed each other in quick succession for nearly an hour, were of high order. The background music for the dance items was provided by Smt. Mangala Mani, accompanied by Sri K. Kesawan of Rabindra-Bharati and Sri Poduwal of Sangit-Bhavana.

All the items presented were enjoyed and appreciated by the audience. There was a good gathering of staff, students and ashramites. On behalf of the Visva-Bharati, Sri Jai Govind Rai, Secretary, National Integration Samiti, thanked the artistes and all others who participated in this pleasant function.

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The Central Library, Visva-Bharati received books from the following organisations:

(a) Tagore Society, Japan has presented Eleven volumes of Gurudeva's works translated into Japanese.

(b) Vice-Consul, U. S. S. R presented 25 volumes of Bengali and English translations of Russian books.

(c) U S I S Library presented 182 volumes on different subjects.

(d) Director, Max Müller Bhavana, Calcutta presented 6 volumes of books.

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Dr J. K. Ohlau, Director, Max Müller Bhavana, delivered a lecture on 'Libraries of Germany' at the Central Library on March 18.

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On April 18, the Department of Social Work, P. S. S. organized two functions at Benuria village as part of their field work programme. A Sahitya Sabha and

a prize-giving ceremony to village children, for recitation competition and annual sports, were held. Dr Subhendu Sen, Resident Medical Officer of the Benuria Health Centre addressed the audience.

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The Paridarsaka (visitor) has been pleased to nominate Dr B. D. Nag Choudhuri a member on the Karma Samiti (Executive Council) under the provision of Visva-Bharati (Amendment) Act 1971 for a period upto November 25, 1974.

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On the occasion of Nava Varsha, a poetry magazine, called *Sahityika*, has been brought out. The magazine is edited by Sm. Jayita Bandopadhaya and Sri Chandrachur Sarkar.

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Here are the news items from Sriniketan :

The Adult Education Centres and the Brati Balak troops of the Village Extn. Section have been reorganised and reallocated in a compact area covering 30 neighbouring villages. Out of the same 5 A. E. Centres have been organised exclusively for village women in Gualpara, Bhubandanga, Nurpur, Surul and Ballavpur. Total No. of A. E. Centres comes to 31 and the no. of Brati Balak troops newly organised stands at 17 including the Siksha Satra troop. Excepting the above 31 A. E Centres the village extension section has rendered help to the formation of 6 other A. E. Centres run by the Villagers themselves voluntarily. These centres viz. Kesradihi, Rahamatpur, Srichandapur, Mahisdal, Paruldanga and Mahula were given some books and slates etc. from the section as token help. We encourage the organisation of such voluntary A. E. Centres which will be of much help in eradicating illiteracy in our villages.

A meeting was organised for orientation of the village workers of the newly organised A. E. Centres and the Brati Balak troops on April 28 at Sriniketan Sri Satyadas Chakravorty, Saha-Adhyaksha & Incharge, Village Extn. Section presided over the meeting.

The village youths of Surul successfully organised charity Jatra performance for 3 nights at Sriniketan with the active help from the Palli Samgathana Vibhagha, Sriniketan on the 17th, 18th and 19th April in aid of Surul Health Society It is gratifying to note that a total amount of Rs. 2063/- has been contributed by the organisers in aid of Surul Halth Society on this occasion.

A meeting was held at Pearson Palli on April 12 in the evening under the initiative of the village extn. sec. which was attended by the Santhal villagers of Pearson Palli and Kaliganja. In course of discussion it was unanimously decided that a Palli Unnayan Samiti will be formed shortly for the 4 tribal paras viz. Balipara, Baganpara, Pearsonpalli and Kaliganja for formulating and

implementing welfare schemes for these paras and settlement of village disputes etc.

We are happy to learn that the water taps of Balipara (North-East corner of Benoy Bhavana and Pearsonpalli) which were temporarily closed have been reopened at the request of the Adhyaksha, Palli Samgathana Vibhaga to the great relief of the tribal villagers during these extreme hot days of summer.

A Sahitya Sabha was organised by the Siksha Satra Chhatra Sammilani on April 28 at Siksha Satra which was presided over by Sj. Manindra Chandra Sen. There were songs, dance, recitation and essay reading. A small drama was also staged by the students. The function was well attended and it proved to be attractive.

On 23 April a children rally was held at Sriniketen under the initiative of the Vivekananda Yuva Maha Mondal with the active help of the village extn. section. About two hundred children of the different schools of surrounding villages including the students of Siksha Satra assembled on this occasion. Recitation, Talks and Lectures on the "Life and Ideals of Swami Vivekanda were held. Prizes were distributed in order of merit. The students of Siksha Satra won five prizes.

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Sj Binoy Bhattacharjee, Adhyapaka, Palli Siksha Sadan, has been elected editor of the Sociology and Anthropology Section of the Journal *Loka Samskriti* published by the Academy of folklore, Calcutta.

He presented his paper on "In search of the concept of cultural oscillation : a new terminology in the field of cultural Anthropology" at the seminar on "Anthropology today" at Science College, Calcutta, sponsored by the U. G. C. He was also invited to take part in the symposium on Area of Research in Anthropology today from February 21 to February 24.

He also presented a paper on 'The Patuas—A study on Islamization' at the 59th Session of Indian Science Congress 1972.

Sj Bhattacharjee delivered a lecture on the Social structure of the Patua Community and its character at Bangiya Sahitya Parishad on April 23. This was first of the David McCutchion Memorial Lecture.

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Weather Report for the month of April 1972 :

Maximum Temperature	42·2 °c	on 29.4.72
Minimum Temperature	19.7 °c	on 16.4.72
Maximum Humidity	90%	on 17.4.72
Rainfall	08.4 mm	on 16.4.72

Consequent upon the introduction of a combined pass mark for general subjects in B. S. W. (Hons.) Examination the following candidates are declared to have passed the honours papers of the Bachelor of Social Work (Honours), Part—I Examination held in December, 1971.

Arranged in Alphabetical Order : Asesh Kumark Pan, Asis Kumar Mandal, Parikshit Mandal, Radharaman Hazra, Ranajit Kumar Roy, Ratan Kumar Pal, Subhash Chandra Santra, Swapan Kumar Dey, Tapan Kumar Choudhury

This is in continuation of the results published under the Office Ref. No. G/Ex-E-8. 6 dated March 4, 1972. This cancels this office announcement of eligibility for appearing in back papers under the same reference number and date.

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The following candidates bearing Roll Nos. BAG(A)—24 and BAG(A)—25 whose results were shown as incomplete vide this Office Notification No. G/Ex-E-86 dated March 4, 1972, are declared to have passed the B. Sc. (Ag.) Honours, Part I Examination held in December 1971—January 1972.

Arranged in Alphabetical Order : Atis Bhattacharya, Subir Banerjee.

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Consequent upon the introduction of the combined pass marks for the subsidiary subjects in B. Sc. (Hons.) Examination, the following candidates are declared to have passed in the honours papers of the Part II Examination held in November, 1971—January, 1972.

PHYSICS (*Arranged in Alphabetical Order*) : Alo Bandyopadhyay, Amlan Duttamandal, Anushri Mitra, Asima Bhattacharyya, Bejoy Kumar Mukherjee. Bijayendra Nath Palit, Birendra Nath Singha, Girija Prasanna Roy, Kalyan Kumar Roy, Minati Chowdhury, Nikhil Kumar Sarkar, Nilay Kumar Banerjee, Pradip Brahma, Santanu Sinha Choudhury, Shil Chandra Jain, Sondatta Sinha, Subrata Hajra, Tushar Kanti Ghosh.

CHEMISTRY (*Arranged in Alphabetical Order*) : Aloknath Das, Anindya Kumar Chatterjee, Anup Ranjan Roy Chittaranjan Bera, Gopa Bisi, Gopal Chandra Roy, Goutam Kumar Ganguli, Juthika Basu, Krishna Bandyopadhyay, Madan Mohan Laha, Madhab Narayan Mukherjee, Ranajit Mukherjee, Shikha Datta, Sunil Kumar Pal.

The result of the condidates bearing Roll Nos. B. Sc (II)-N 9 and 61 are incomplete.

BOTANY (*Arranged in Alphabetical Order*) : Santi Prasanna Sow Mondal, Subhas Chandra Mukherjee, Subrata Kumar Chaudhuri, Subrata Kumar Nag.

BOTANY (*Arranged in Alphabetical Order*) : Bidyut Debnath, Sujit Chakravorty

ZOOLOGY (*Arranged in Alphabetical Order*) : Amitava Choudhury, Anima Ghosh, Anita Ray, Dilip Kumar Mukherjee, Karabi Dutta, Rabindranath Mukhopadhyay Sudip Das, Sumanto Ghatak

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The following candidates are declared to have passed the M. Ed. Examination held in July-August-December, 1971 and have qualified for the M. Ed. Degree. This is in continuation of the results published in Alphabetical order in this office Reference No. G/E 8.6 dated December 20, 1971 showing particulars of rank and position.

First Class (In Alphabetical Order) :

Abdul Baqui Abul Hasnat, Chitra Guha. Namita Roy, Radhayam Pradhan

Second Class (In alphabetical Order) :

Asit Ranjan Misra, Mihir Kumar Das Gupta, Rakhi Moitra, Ramendra Narayan Dey.

The result of the candidate bearing Roll No. MD-9 is imcomplete.

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The following candidate is declared to have possed the B. Ed. (Supplementary) Examination held in December, 1971 and has been placed in Class II.

Bimal Kumar Baag

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The following candidates are declared to have passed the Second Part of the M. Sc. Examination held in December, 1971—February, 1972

Physics (Arranged in Alphabetical Order) :

Biswajit Chattaraj, Kasi Nath Niyogi, Mahendra Nath Singha Roy, Prasanta Kumar Mahato. Pratibindhya Ghosh, Sailendra Nath Paul

The regults of the candidates bearing Roll Nos.—M.Sc—83, 85, 88, 91 and 92 are incomplete.

Chemistry (Arranged in Alphabetical Order) :

Aloke Kumar Sen, Asim Kumar Chakraborti, Atanu Ghose, Binoyendra Kishen Chakraborty, Digbijoy Lahiri, Dilip Kumar Ray, Kailas Chowhury, Md. Enamul Karim, Nomi Nath Roy, Shanti Hajra, Sibesh Chaudhuri

The result of the candidate bearing Roll No.—MSc-101 is incomplete.

Mathematics (Arranged in Alphabetical Order) :

Abdul Salam Khan, Amarendra Paul. Amaresh Ghosh, Bharat Chandra Maiti, Bholanath Chattopadhyay, Gour Chandra Das, Jagannath Saha, Lipika De, Noorjahan Khatun, Pares Chandra Panja, Puspajit Mandal, Sadhana Chakraboity, Sk. Aftabuddin, Santosh Kumar Roy, Sisir Kumar Chattopadhyay, Sudarson Chakraborty, Tamal Krishna Bhattacharyya.

Botany (Arranged in Alphabetical Order) :

A. K. Sadasivan, Baruna Mukherjee, Bidyut Kumar Ghosal, Bipattaran Nayek, Shyamali Saha, Sunil Kumar Patra.

The results of the candidates bearing Roll Nos.—MSc—133, 134, and 135 and 136 are incomplete.

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On the basis of their pass in both the parts of the M. Sc. Examination the following candidates are declared to have qualified for the M. Sc. Degree in subjects as shown under :

PHYSICS	Class
(Arranged in Alphabetical order)	
Biswajit Chattoraj	I
Kasi Nath Niyogi	I
Mahendranath Sinha Roy	I
Pratibindra Ghosh	II

CHEMISTRY	
(Arranged in Alphabetical Order)	
Aloke Kumar Sen	II
Atanu Ghose	II
Binoyendra Kishen Chakraborty	II
Digbijoy Lahiri	II

	Class
Kailas Chowdhury	I
Md. Enamul Karim	II
Shanti Hajra	II

BOTANY

(*Arranged in Alphabetical Order*)

A. K. Sadasivan	I
Baruna Mukherjee	I
Bidyut Kumar Ghosal	II
Bipattaran Nayek	II
Shamali Saha	I
Sunil Kumar Patra	II

As the results of some candidates in the subjects are incomplete a fresh notification will be issued later showing the results of all successful candidates in order of merit.

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On the basis of their pass in both the parts of the M. Sc. Examination the following candidates are declared to have qualified for the M. Sc. Degree in Mathematics.

(*In Order of Merit*)

Name	*Class*
Sudarsan Chakraborty	I
Sisir Kumar Chattopadhyay	I
Puspajit Mandal	I
Jagannath Saha	I
Tamal Krishna Bhattacharyya	I
Abdus Salam Khan	II
Bharat Chandra Maiti	II
Sk. Aftabuddin	II
Noorjahan Kustun	II
Gour Chandra Das	II
Bholanath Chattopadhyay	II

Name	*Class*
Santosh Kumar Roy	II
Lipika De	II
Amarendra Paul	II
Pares Chandra Panja	II

CORRIGENDA

We regret to say that there were a few misprints in the Examination Results published in our April issue. Corrections are given below :

BOTANY : Sudhendu Mandal — I Class

ZOOLOGY : (in order of merit)

1. Swapan Kumar Ruj — I Class
2. Preetha Shome — I „
3. Shyamali Rakshit — I „

IN MEMORIAM

Dr Paul Horsch

With heavy heart, we report, though somewhat belatedly, the death of our one-time colleague Prof. Dr Paul Horsch who taught French in this university for four years from 1952 to 56. He died a tragic death on the 27th Dec. 1971 when in vain he wanted to save his wife drowning in the sea while bathing at Mahabalipuram where they arrived from Switzerland to spend holidays.

Prof. Horsch was born on the 19th Sept. 1925 in Oberegg/Kanton, the German speaking part of the Switzerland, and he spoke German as his mother tongue. Since he had joined the university as a student for the first time in 1946, he devoted himself to the study of "Indology", Classical Philology (ancient Greek and Latin) and philosophy at first with Prof. C. Regamey at Freiburg and then with Prof. L. Renou at Sorbonne, where he took his Doctor's Degree in 1951 by submitting a thesis : *La votion d'Upādhi dans la Philosophic de Śaṅkvra.* He took keen interest in European literatures, Religion and Jung school of psychology. Before he came to Visva-Bharati in 1952 (Sept. ?), he spent a year or so at Cambridge and thus was able to write and speak German, French and English perfectly. It was not the assignment that brought him to Santiniketan but his ardent desire to conduct investigation into the concept of Buddhist Dharma, and in this matter his great attraction was the former Vice Chancellor of this university, the late Dr P. C. Bagchi, an authority on many subjects, including Buddhism. He completed his "Habilitation", an academic qualification and formality to enter the university academic service, in the University of Zurich in the middle of 1959 by submitting another thesis on Buddhist Dharma. Since then he had been attached to the University of Zurich, and had been the editor of the excellent journal : *Asiatische Studien* (Etudes Asiatiques) and administrator of the Swiss Society of Asiatic Studies. In 1967 he was smade a Professor of "Indology" in the same university and was elected the president of the same society of which he was the administrator for long.

For the rest of his life he chose the Vedic and the Buddhist literatures as his special field of investigation, and he was publishing articles regularly almost in every issue of the above journal. Though he utilized philology, he made use of it as a means only and his interest centered round the development of religious and philosophical concepts of Early Indian culture. He was equipped to do this, for he had a sharp and penetrating intellect besides the sort of academic training required. Thus he differs from most of the European Indologists or at least of German speaking Indologists. In this field he has published a monumental and a highly valuable work of 500 pp., entitled : "Die Vedische Gāthā-und Ślokā-Literatur" (Bern, 1966) which brought him

not only fame but also invitations from America, Japan etc. which he visited as a visiting professor. He completed another and a still bigger work on the Vedic Order of the World (Vedische Weltgesetz), which was planned to be published in two or three volumes, of which the press copy of the first volume was ready. He was in the best period of creative work in his life, but the cruel death has stopped all this process by taking him away from us untimely. Thus it is a great loss to the Indian studies abroad, in which he could have given a new direction.

As a person he was both jolly and serious, and he loved nature intensely. Those who moved with him in close quarters knew how affectionate he was to his friends. He was childless and is survived by two or three brothers. Let us pray that his soul and that of his wife may have eternal peace.

K. M. Varma

সূর্য চক্রবর্তী

সূর্য চক্রবর্তী শান্তিনিকেতনের ব্রহ্মচর্যাশ্রম-পর্বের স্কুলের ছাত্র ছিল। তখন এখানে কলেজ স্থাপনের কথা কারও মনে আসেনি, বিশ্ববিদ্যালয় তো দূরের কথা। সূর্যর বাড়ি ছিল কুমিল্লায়। পড়িয়েছি তাকে ক্লাশে; পড়াশুনায় মনোযোগী ছিল খুবই। সেকালে শান্তিনিকেতনে পূর্ববঙ্গের বহু ছাত্র ছিল। একবার গ্রীষ্মের ছুটিতে ক্ষিতিমোহন বাবুর নেতৃত্বে পূর্ববঙ্গ যাওয়ার সময় তাদের অন্যতম অভিভাবক হয়ে সঙ্গে গিয়েছি—দেখেছি পথে সকলের সুখ সুবিধের দিকে সূর্যর সদাজাগ্রত দৃষ্টি। গোয়ালন্দে নেমে ষ্টীমারে উঠবো—তক্তার উপর দিয়ে যেতে হচ্ছে—দেখলাম, সূর্য সবার আগে তর্‌তরিয়ে চলে গেল। স্কুলের খেলায় সূর্য ছিল অগ্রনী—তখন টীমের খেলোয়াড়দের বয়স কতোইবা হবে—তেরো চোদ্দ থেকে ষোলো-সতেরো, তার বেশি নয়! খেলোয়াড়দের মধ্যে ছিল ধীরেন সেন, বীরেন সেন। ত্রিপুরার ধীরেন যাকে 'ব্ল্যাক ওয়াচ' বলা হতো— খেলতো ব্যাকে। আর তার জুড়ি ছিল কাঞ্চনতলার ধীরেন—এই দুই ধীরেন ছিল দুর্ভেদ্য প্রাচীর—ব্যাকের খেলোয়াড়। সূর্য বোধহয় রাইট উইং-এ খেলতো—ঠিক মনে নেই। খালি পায়ে ছোট্ট মানুষটি চরকীর মতো ঘুরে বল নিয়ে দৌড়তো। মনে আছে, একবার গৌরগোপালের ব্যবস্থায় কলকাতার মোহনবাগানের কয়েকজন শান্তিনিকেতনে খেলতে আসেন। খেলা হচ্ছে—সূর্য গিয়ে বলাই চাটুজ্জেকে করলো 'চার্জ'। বলাই সূর্য থেকে এক হাত উঁচু, বিপুল বলশালী—বলাই করলেন কি সূর্যকে দুই হাতে ধরে উঁচু ক'রে তুলে ধরলেন। সবাই তো খুব হাসলেন। সূর্যর সাহস ও ক্ষিপ্রতা তাকে একদিন বাংলাদেশের অন্যতম সেরা খেলোয়াড় করেছিল। বোধহয় পিতার মৃত্যু হওয়ায় এখানে পড়াশুনা শেষ ক'রে যেতে পারেনি। কিন্তু আশ্রমের সঙ্গে তার অন্তরের যোগ ছিল চিরদিন।

প্রভাত কুমার মুখোপাধ্যায়

লাবণ্যলেখা চক্রবর্তী

দীর্ঘকাল পার হয়ে গেল। মনে পড়ছে ১৯০৮ সালের শীতকালে, প্রথম যখন এসেছিলাম এখানে। লাবণ্য দেবীকে প্রথম দেখি এখানে, তখনই।

'দেহলী'তে রবীন্দ্রনাথের দুই কন্যা বেলাদেবী আর মীরাদেবী থাকতেন তখন। সেই সঙ্গে গুরুদেবের আর একটি কন্যার মত লাবণ্য দেবীও থাকতেন। সঙ্গে তাঁদের একজন দিদিমাও থাকতেন।

পৌঁছলাম সেদিন সন্ধ্যায়। নূতন স্থানে আসার একটা সঙ্কোচ ছিল মনে। কিন্তু এঁদের ব্যবহারে ও আতিথ্যে মুগ্ধ হয়ে গিয়েছিলাম।

মনে পড়ে দেহলীর সামনে সুন্দর একটি বাগান ছিল; গোলাপ ফুলের। কত যে ফুটেছিল তখন, চেয়েই থাকতাম সেদিকে।

যেদিন এলাম তার পরদিন প্রত্যুষে নীচে নামতেই দেখি লাবণ্য দেবীর আঁচল ভরা সুন্দর সুন্দর গোলাপ। আমার জন্য নিয়ে এসেছেন। চেয়ে রইলাম কিছুক্ষণ। কি সুন্দর গোলাপ। তেমনি যিনি নিয়ে এসেছেন, তিনিও। মুগ্ধ হয়ে চেয়ে রইলাম উভয়ের দিকেই। সেই প্রস্ফুটিত ফুলগুলির মতই সুন্দর লাগল লাবণ্য দেবীকেও। অল্পবয়স তখন তাঁর। সুন্দর পেলব চেহারা। ব্যবহারে ও কথায় মিষ্টি। ভাল লাগল খুব।

ঠাকুরবাড়ীর মেয়েদের মধ্যে এসে আমি সঙ্কুচিত হয়ে পড়তে পারি মনে করে সেদিন বলেছিলেন, 'আমি আপনাদের নিজের লোক, আপনাদেরই আত্মীয় আমি। আমার কাছে কোনো সঙ্কোচ নেই।' তাঁর এই আন্তরিকতায় মুগ্ধ হয়েছিলাম সেদিন। তারপর কত বছর কেটে গেছে। কখনো কাছাকাছি থেকেছি, কখনো দূরে।

শান্তিনিকেতনে বেশী মেয়ে ছিলেন না তখন। সেই অল্প কয়েকটি মেয়ে নিয়েই গুরুদেব স্কুলের মত করে পড়ানোর ব্যবস্থা করলেন। জানতাম বহুদিন ধরেই গুরুদেবের মনে আকাঙ্ক্ষা ছিল মেয়েদের জন্য একটি শিক্ষা প্রতিষ্ঠান গড়ে তুলবার।

তখনকার দিনে ছুটি হলে এক এক দিকে এক এক দল ছাত্র ও শিক্ষকরা যেতেন। তার নাম ছিল যেমন ঢাকা ব্যাচ, ত্রিপুরা ব্যাচ, কলকাতা ব্যাচ, ইত্যাদি।

একবার এখানে ছুটি হলে আমার স্বামীর (ক্ষিতিমোহন সেন) ব্যবস্থায় ঢাকা ব্যাচ কলকাতায় গিয়ে ষ্টীমারে ঢাকা গেলেন। মেয়ে আমরা ছিলাম বোধহয় চারজন। আমরা মেয়েরা থাকতাম কেবিনে। পুরুষরা তার সামনেই ডেকে থাকতেন। চাঁদপুর যাত্রী লাবণ্য দেবী সঙ্গে ছিলেন।

সন্ধ্যায়, সকালে রাত্রে যখন তখন ডেকে রেলিংয়ের ধারে আমরা মেয়েরাও গিয়ে চেয়ারে বসতাম।

লাবণ্যদেবীর সাহিত্য জ্ঞান ছিল খুব। পড়াশুনার ঝোঁক ছিল। কোনো বই পেলেই উপুড় হয়ে পড়তেন দেখেছি, অন্য দিকে লক্ষ্য থাকত না তখন।

তিনি কবিতা লিখতেন। সাহিত্যিক ছিলেন তিনি। কোনো কোনো পত্রিকায় লাবণ্য দেবীর দু একটি কবিতা প্রকাশিতও হোতে তখন দেখেছি।

লাবণ্য দেবীর স্বামী অজিত চক্রবর্তী মহাশয়ের সঙ্গে আমার স্বামীর বন্ধুত্ব ছিল গভীর। আমার

সঙ্গেও মধুর সম্বন্ধ ছিল তাঁর, নাতি ঠান্‌দি সম্পর্ক। তখনকার দিনে আশ্রমের সকলেই যেন এক পরিবারের মত থাকতেন পরস্পরের সুখ দুঃখের ভাগী হয়ে। সংখ্যায় তো বেশি ছিল না তাই এটা সম্ভব হয়েছিল।

একবার গরমের ছুটিতে আমরা পুরী গেলাম। তখন দেখতাম আমার স্বামীর কাছে অজিত বাবুর চিঠি আসত প্রায়ই। লাবণ্য দেবী সম্বন্ধে আনন্দে ভরা সেই সব চিঠি ছিল। তখন ওঁদের বিবাহ ঠিক হয়েছে। সকলেই তখন তাই উৎফুল্ল।

মনে আছে রবীন্দ্রনাথের পুত্র রথীবাবু "আমি সুদূরের পিয়াসী" কবিতাটির দুই লাইন দিয়ে তার নীচে লাবণ্যর সুন্দর একখানি ছোট্ট ফটো দিয়ে নিমন্ত্রণের চিঠি ছাপিয়েছিলেন। লাবণ্য দেবী যেন বলছেন 'আমি সুদূরের পিয়াসী'। এটি রথীবাবু আমার স্বামীকে পাঠিয়েছিলেন। কি সুন্দয় পরিকল্পনা। চিঠিখানি ছিল অনেকদিনই। সকলের আনন্দের মধ্যে তাঁদের বিবাহ সম্পন্ন হয়।

পরে কলকাতায় যখন অজিত বাবুরা থাকতেন সেখানে গিয়েও তাঁদের সংসার দেখেছি। ছোট ছোট ছেলে মেয়ে হয়েছে তখন। সেদিন কি আনন্দে যে অজিত বাবু আর লাবণ্যও তাদের ছেলেমেয়েদের দেখা গেল।

পরে অজিত বাবুর মৃত্যুর পর এক সময়ে ছেলেমেয়ে নিয়ে শ্বাশুড়িকে নিয়ে এসে স্বস্থানে শান্তিনিকেতনে রইলেন লাবণ্য দেবী।

লাবণ্য দেবীর রান্নার হাত ছিল চমৎকার। এখানে আশ্রমের রান্নাঘরে এক এক সময়ে পিকনিকের সভা হোত। তখন ডাক পড়ত লাবণ্য দেবীর। তিনিও তখন কোমর বেঁধে যোগ দিতেন রান্নার কাজে। সুস্বাদু হোত সেদিন রান্না। তাঁর সেই কর্মরত চেহারাখানি চোখে ভাসে।

কি মিষ্টি কথা কি মিষ্টি ব্যবহার ছিল সকলের সঙ্গে। তাই আজ মনে পড়ে। আর ঠান্‌দি বলে ডাকটিও কানে বাজে এখনো। আর সেই মিষ্টি ডাক শুনব না মনে করে আজ বেদনা বোধ করছি।

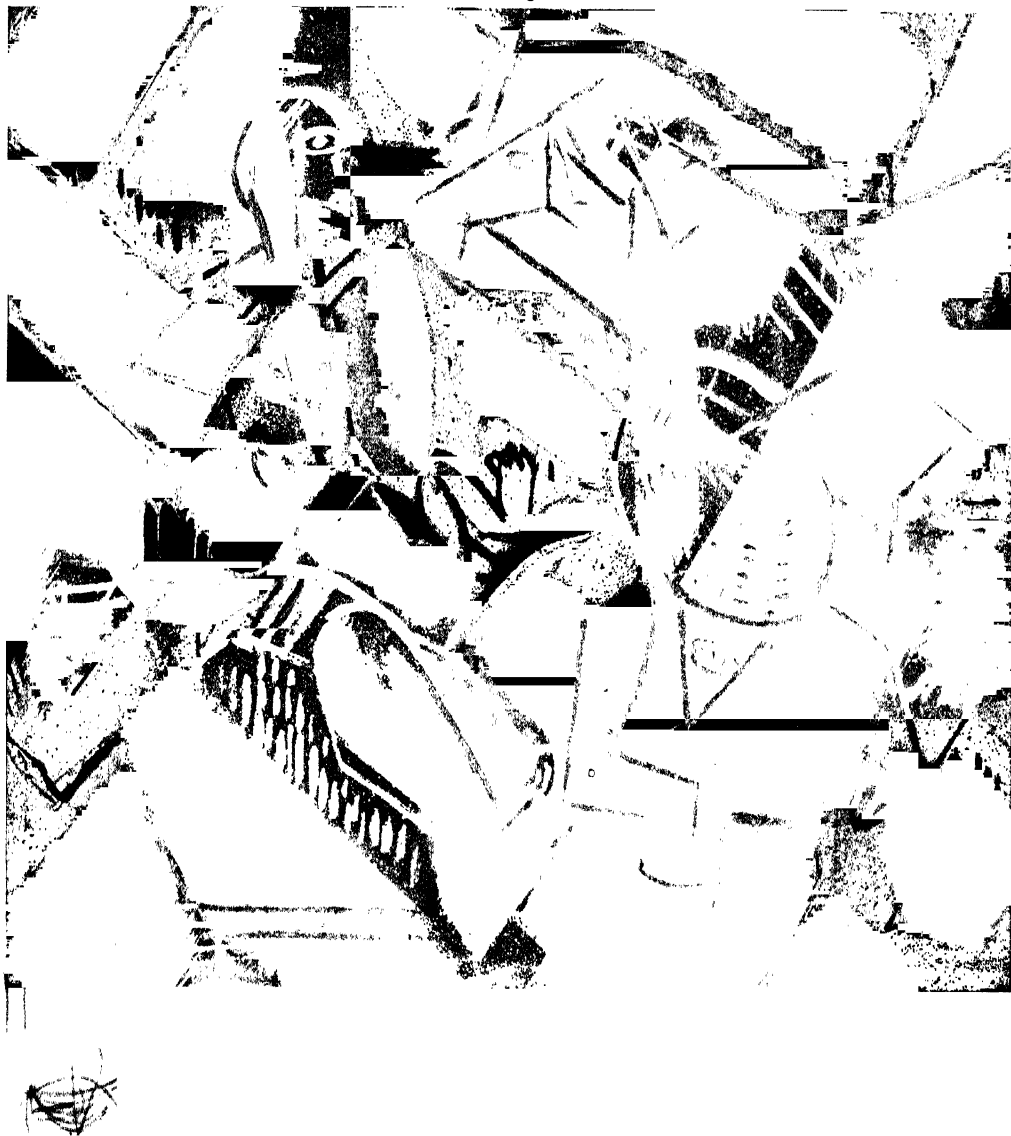
শুধু এখানকারই তিনি ছিলেন না। বাইরের কাজের সঙ্গে ও কলকাতার নানা প্রতিষ্ঠানের সঙ্গে যুক্ত ছিলেন তিনি। তাঁর ছেলেমেয়েদের, নাতি নাত্‌নীদের আজ আশীর্বাদ জানাই।

কিরণবালা সেন

আমারে তুমি অশেষ করেছ
এমনি লীলা তব।
ফুরায়ে ফেলে আবার ভরেছ
জীবন নব নব।
কত যে গিরি, কত যে নদীতীরে
বেড়ালে বহি ছোটো এ বাঁশিটিরে,
কত যে তান বাজালে ফিরে ফিরে
কাহারে আমি কব!
তোমারি ঐ অমৃত পরশে
আমার হিয়াখানি
হারালো সীমা বিপুল হরষে
উথলি উঠে বাণী।
আমার শুধু একটি মুঠি ভরি
দিতেছ দান দিবস বিভাবরী,
হল না সারা, কত না যুগ ধরি
কেবলি আমি লব।

গগনে গগনে নব নব দেশে রবি
নব প্রাতে জাগে নূতন জনম লভি ॥

The same sun is newly born in new lands
in a ring of endless dawns.

Volume XL Number 11 [Price : 25 Paise]
Editors : Bikash Chakravarty | Purnananda Chattopadhyaya
Registered No. C 2091
Printed and Published by Piyushkanti Das Gupta,
Santiniketan Press, Birbhum, West Bengal

VISVA-BHARATI NEWS

June 1972

LETTERS TO GURUDĒVA

C. F. ANDREWS

Continued from May issue

(90)

On the train,
Sep. 10, [1915]

My dear friend,

I am going to write out what is in my thoughts ; for I am still purplexed. It is the old problem of Suffering in God. You have helped me greatly, but my ideas are not yet clear. During these last days the pain of separation from you has been so real, waking up afresh in me each morning, and I want to know how to regard it. Somehow I am beginning to think, that the heart of many problems lies there — in love's pain, and that if one can understand that, one can know God Himself more truly : and so it is well worth the effort to get clear. For here is something in me — your love — which is surely leading me forward towards God and awakening in me new life and new joy at every turn, — yet although in this way so comparatively free from the taint of the lower, and so true in itself, it seems almost to need pain in order to strike its roots deeper and come to fruition. There is also a flowering time, it is true, when I am recklessly happy and all is sunshine in your presence, but I know even at the time, that this is not the end, and whenever I have been eager to prolong it, something has told me 'no'. And so I have been almost glad to be absent from you, knowing that in this way love itself would grow still deeper : and yet, all the while, to be with you has seemed to be the very crown of happiness. When I look back, I can say with truth that there is a growing calmness, and less impatience, in this swinging to and fro : but I cannot think of the rhythm ceasing or the pain of absence wholly vanishing. It seems somehow bound up with the very joy and dearness of love itself and thus to make it ever new and beautiful and filled with wonder and surprise.

I can picture, then, this flowering and fruiting, this birth and re-birth of love in ever new colours and forms, going on from joy to pain, and from pain to joy : I can imagine pain itself losing its harsher aspects in the knowledge of its own end and purpose : but I cannot picture love without movement, without newness, without wonder. I cannot imagine a love that is staid and sober, calm and motionless. Something corresponding (however remotely) with what we now call 'pain' seems almost a condition of the eternal newness of love.

What I am trying to make clear to myself is this, that there are certain pains which are sheer ugliness in life and must be got rid of more and more,

as life on this planet advances. Every step forward in Science does away with some of these. Other sufferings are also being ameliorated, till they become quite bearable. Physical pain may soo.. be brought very nearly under control by mental science etc. But there is something which still remains, something which made you write to me those amazingly true and beautiful words — "This world is wonderfully beautiful, but you cannot help feeling that there is a lurking pain at its heart — which also has its immortal beauty. It is a pearl-shell of wonderful tint and design, hiding in its bosom one solid drop of tear, which gives it its priceless value. All our payments have to be made in pain, otherwise life and this world would become cheap as dirt. So hail to thee, Spirit of Suffering, for Thou art Beauty and Love, and in Thee is the treasure of deathless life."

These words that you wrote have haunted me, they are so perfectly expressed and say so exactly what I mean. It is *this* meaning of pain that I cannot separate from God; and I cannot separate it from God, because I cannot separate it from my love for you, which is the highest and most deathless thing I know in my own experience,—the thing in me which most nearly explains to me what 'creation' is in God, with all its ever fresh joy and wonder. Here at the very heart of this love, which has made the world new and beautiful to me, I find pain. Even when the unquietness of that first overflow and ebullition of love's newness passed from me, this pain remained—not restless any longer, but very deep and very real; and I cannot separate this from God without His becoming to me unreal and more vague and unsympathetic and unloving.

May we think in this way? - that there is a real suffering in God, as He goes forth in His acts of creative love, - just as there is real suffering in the poet, mingled with joy, as he goes forth in his creative art. Is there not a Vedic or Upanishad text, which says, "He travailed in creation"? That would exactly express my meaning: for I find that what you told me once is supremely true, i. e. that this very pain of separation from you may be a birth pang of a new love towards you. In God, however, who is Perfect, this travail of suffering is wholly foreseen and known and understood, along with the joy of the new creative birth. Thus God's peace in Creation is not emotionless, but a peace that is full of pain and joy at the same time, ever knowing the end in the beginning. He is the Jnānam and therefore the Shāntam. Is it not something like this that you have been trying to tell me all this while? Only I find it so difficult to grasp anything, till it comes to me in the concrete form.

I want to go one step further, and again I must put it in the concrete - Your love; I could not tell when or how or where it came from, flooding all my life and making it new. In this aspect it has seemed to be altogether, as it were,

independent of place and form and time, an unchanging thing, predestined and fixed as the stars. Yet, in another aspect, it is always dancing with motion. Is there then in love, true love, an underlying fixity ever side by side with this movement of creative newness of life ? And is this underlying fixity love's *truth*, or only half love's truth ? You will see what I am leading up to.—My question about God is this—is His *creative* Self eternal,—the beginningless and endless counterpart of His Unchanging Nature. Is His Form-Being co-eternal with His Formless Being. I remember your Father's sermon on the Upanishad text, "In the beginning there was naught" : but it never satisfied me. Somehow I feel that God's *Lila* in Creation is as eternal as the *Sat* of His Being and a part of that Sat. The full content of Love seems to me to include both,—rest and motion, motion and rest.

I come here to Edwyn Bevan's criticism of the Gita for putting forward an ideal of 'calmness', which, he declares, is incompatible with love's fullness. That seems to me to be unfair to Gita, and it would be most unfair still to the Upanishad teaching, but just as with us violent passion has usurped the throne of deep true love, so in India a calm benevolence has too often taken love's place. And it all goes back to our idea of God, whether He is eternally Creative or whether He recedes from Creation back to a state of rest. If the latter is the truth, then it is clear that the eternal calm is the *Sat*; but this idea of God seems to make Him into a vague abstraction, if held exclusively. Somehow the paradox of motion and rest in one—this alone satisfies me and satisfies my growing and deepening idea of true love.

To come back for the last time to the concrete - I am happier this time, happier in leaving you, even though the pain has been no less than before, because I can see and know that it is all deepening my love. I do not think that this love will be ever less full of emotion,—and you must let me give it expression as you have always done,—I can never be sedate and I must not try to be so against my own nature. But I know now that there can be a true and settled peace beneath all that overflowing of love which cannot and should not, be suppressed, and as that true and settled peace comes more and more in to my love it will, I know, give you greater happiness and joy. I want to love you more and more, to put it very concretly, just as I loved my Mother, with the same ever rising flood of happiness and joy in your presence, but with a far greater home-assurance of peace.

I have been writing in the train like a spider crawling up and down the page and now Allahabad has been reached and I have written away my unhappiness and my mind is at rest. It was such a joy to be with your two brothers at Ranchi, though I was very tired all the time.

With deepest love,

Charlie

(91)

P. & O. S. N. Co.,
S. S. Novara,
[Sept. 1915.]

My dear friend,

Willie has been dosing me with all his new-found homeopathic skill for sea sickness : but I shall prove an incorrigibly bad sailor to the end of the chapter. Each voyage seems worse than before. So I must learn not to grumble or make a fuss, but "take truth simply."

It is quite a pleasure to see Willie. He eats at all meals (five each day) and sleeps during all the intervals while pretending to read Lyall's Geology. He is thoroughly happy and his tired look has already gone.

On the first night I had a strangely vivid dream. It was a repetition of that farewell meeting at Shantiniketan. Only when you came near with the white flower garland and placed it over my head you said to me "This is your sacred thread : now I have made you a Brahman". And you gave me the Gayatri mantram. Then you did the same to Willie. After that I longed exceedingly to give you some gift as my initiator, and I asked you what gift I might offer. Then you said quite distinctly "when you return from this adventure, you shall bring to me your Guru-Dakshina." You smiled, as you said these words and then I woke. When I told Willie in the morning, he told me he had dreamt also. Only his dream was not quite so poetical, "I also dreamt about Gurudev" he said "but he was trying to prevent you from having another cup of tea !"

I wanted so much to write to you about the problem of suffering which you were teaching me at last to understand ; but my brain refuses to work properly, and I can only write about absurd things. One of the most absurd has been my earlier opinion of Sir Narayan Chandarvarkar compared with the reality. He was a most kindly host and made us very comfortable ; but a more prosy old gentleman it would be difficult to meet : and now I understand his passion for Wordsworth. I understood also what you told me about the Marathi people much better than before. He said to me "To tell you the truth I cannot yet discover what the English people found so wonderfully beautiful in 'Gitanjali'...... Now Tukaram's best sayings are so terse and crisp and pointed ; but Rabindranath Tagore is so elusive !" I thought to myself that he could hardly have described you better in one of your many aspects—one which makes all the difference between poetry and prose—than by that single word : yet to him it was a token of weakness not of strength. Then he showed me his copy of the Gardener and told me he had been giving lectures to the Bombay students about it. And there was the poor book with its virgin pages all stained with stuffy notes and explanations and comments of his own,

docketed like your homeopathic medicine box ! It was cruel and outrageous. I was seated there with Willie opposite me, enjoying the fun of it all, and he began : "Now Mr. Andrews, I would like your explanation of this poem". I was about to get up and run away or do something equally tell-tale when, without waiting, he poured out upon me his own explanations. That was really what he had been leading up to ; and he was perfectly happy, if only I would listen to him, so I resigned myself to my fate, while he gave me his own explanations to which I never attended. Willie was quite shameless and pretended to be deeply impressed, while your most delicate poems were being disembowelled and eviscerated—I can use no weaker words to describe the gruesome process.

It was the same case with Mr. Gandhi at Ahmedabad ; and when I found your books (which you gave them at my request) marked and lined with painful industry, I knew how foolish I had been in my credulous desire that they should learn to love you through your peoms. And when in the evening the recitation of their Sanskrit Slokas began and they bawled them out, young and old alike, at the top of their voices, I felt the same thing. And when Mr. Gandhi in the course of the day took up his parable of marriage, as a stage to be avoided if possible by the strongminded, I said to him "Hinduism with its ideal of the four Ashramas is the purest poetry of human life that the world has ever known, but this picture of yours is gross and ugly and unnatural." —I cannot understand it, —and with such a sweet wife as Mrs. Gandhi at his side all the while. I am sure such ideas could never find a place in Bengal. There was also a new student there from Madras, —something like Mr. Subbarao with a nature full of poetry and fire, —and Mr. Gandhi is going to fill his mind with these horrible ideas, and reduce his life to a schedule with every half hour marked out for a certain work to be done. But he will not kill the poet in him, because, in spite of all, there is a poet deep down somewhere in Mr. Gandhi's own nature, struggling to get free and showing through his eyes. It is a beauty and a wonder to see it come out at times and it wins my love.

My visit to Ahmedabad showed me clearly that while the short stay of the Phoenix boys with our boys was a good thing, yet a prolonged stay would have been quite impossible. Jagadananda and Nepal Babu's ideas of discipline form a contrast and balance to your own, but they have none of these *radically* wrong ideas behind them. And Mr. Gandhi's despotism is all the more dangerous because he is a 'moral tyrant' as you called him in one of your letters to me.

I had the greatest possible satisfaction in tearing to pieces that book of * * about you, unread. Willie told me about his indignation with Ajit over it (unfortunately he let him see it) and I could only feel glad that he

had acted as he did. I should have been equally indignant. It is a curse and a pest of modern times that such books can be written and money be made by such vileness. I know what you must have suffered under it. At the time when you pitched it on one side I was occupied with other thoughts and did not feel it so, acutely as I did afterwards when I thought over it. Somehow, seeing it in Ajit's hands made me feel it —the danger and the mischief of it —and the moment I got hold of it I tore it to pieces. I wish I could have destroyed in the same way the whole edition. Then my mind would have been at rest. You have learnt to take these things calmly, though suffering under them. But we who love you with all our heart and soul find it hard to do so.

With the deepest love and devotion

Charlie

C. F. ANDREWS IN DEFENCE OF THE STUDENTS OF CALCUTTA

Deenabandhu Andrew's letter to Lord Hardinge, Viceroy of India, a copy of which he sent to Gurudeva (*Vide* letters to Gurudeva No. 85 and 89 published in the April and May issues of V. B. News)

[1915]

Your Excellency,

I felt most keenly all you said about the apathy of Bengal in the matter of the Police : but my own anxiety still remains,—how to help these high-spirited lads,—so that they may not grow desparate and hopeless, and throw over law and order altogether.

I want to give you a part of my experience as an Englishman —and what these lads suffer is of course indescribably worse but this will show you what actually goes on. —My own private correspondence has been tampered with, in order to find out what students wrote to me. I have caught red-handed a C. I D. spy in my own study trying to rifle my papers. I was once on friendly terms with a young C. I. D. officer helping him to know and like the country : he was told by his Chief to spy on me and was given my File (I am glad he refused). At Bolpur our school is still under espionage, our teachers' lives are still harrassed. The poet's own private correspondence is opened and many other dishonourable things are done. We have learnt to laugh at the insensate folly of all this, but the iron enters into our soul all the same. In Calcutta things have got so bad that many students often live in a state bordering on panic. I can only compare it with the extravagance of the German Spy Mania at home. They know that the C. I. D. employ and pay students to spy on them *in their very hostels* and this is the most damnable part of the whole system, breeding distrust between comrades at the early period of life when loyal friendships alone can lay the basis of a healthy character. As it is, brooding and talking over these things forms a large part of their daily life. Nothing now is too mean or base for them to believe concerning their tyrants, who thus have pierced the inner guard of their own privacy by espionage and low cunning.

I do not forget the other side which you mentioned to me—the communal outrages on defenceless people which now and then have occurred. But I wish the blame to be placed on the right shoulders and these Calcutta students in their first flush of generous youth are not mean and cowardly, but open hearted. I say with a full knowledge—and it is a terrible thing to have to say—it is the C. I. D. espionage, with its cruel and inhuman undermining of trust, that has driven the young, (who are naturally generous) to do these things which you deplore.

I know you will forgive my writing, for I feel most deeply what I say. I was afraid I had tired and even hurt you the other day by my insistence on this aspect of the truth. But I know you wish to hear the truth and this aspect of it is most serious of all.

NEWS AND NOTES

The academic departments of Visva-Bharati closed for the summer this year from May 1. The University will re-open on July 1.

●

Panchisey Vaisakh, a red letter day for the people of Bengal—both east and west of the border—was celebrated with great popular enthusiasm.

Calcutta celebrated the day with numerous functions and musical soirees. The day was a State Government holiday. Schools and Colleges were also closed. In the morning a special function was held at Jorasanko under the joint auspices of the Visva-Bharati, Rabindra-Bharati Society and Rabindra-Bharati University. The function opened with the singing of the Vedic hymns by students of Rabindra-Bharati after which songs of Gurudeva, recitations and readings from him were given by distinguished artistes and Tagore-admirers. Sj Pratul Chandra Gupta, Sjta Roma Choudhury and Prof. Yusuf Ali, Education Minister, Bangladesh participated in the function.

There was a long queue of visitors in the morning at the Jorasanko residence of Gurudeva. The room in which he died was filled with garlands and bouquets. It was kept open for the public from morning till evening. The collections on the Tagore family and paintings of Gurndeva were also exhibited at the Jorasanko-Museum.

Another grand function held in the morning was at Rabindra-Sadana on Cathedral Road where there was an attractive programme of like variety. More than two lakhs of people attended this open-air ceremony. Exponents of Tagore-Music presented songs and excerpts from his works were read out. Sj Soumyendranath Tagore presided.

In the evening the fortnight-long Rabindra Mela was inaugurated by Sj Siddhartha Sankar Ray, Chief Minister, West Bengal. The Bangladesh Education Minister, Professor Yusuf Ali, was the Chief Guest.

At Santiniketan, the day was ushered in with Gurudeva's songs sung by himself and also by others on the gramophone. The records were played at Vichitra. A little later, the inmates of Santiniketan assembled at Mandir where a divine service was held. Sj Supriya Mukhopadhyaya conducted the service. In the evening a variety programme of songs, and dances was gone through at Gour Prangan.

Vichitra, Tagore-Museum, was kept open for the public in the morning.

●

Bangladesh also observed the birth anniversary of Gurudeva on a nationwide scale with unprecedented enthusiasm. This was the first time that Rabindra Jayanti was celebrated in a sovereign and independent Bangladesh,

Several social and cultural organisations in Dacca city and elsewhere in Bangladesh had drawn up elaborate programmes to observe the day in a befitting manner.

Speakers at a meeting in Bangla Academy in Dacca stressed the need for a new approach to understand and interpret the immortal poet.

A large number of socio-cultural organisations observed the day with unbounded zeal and fervour which revealed the nation's love and respect for Gurudeva Rabindranath.

Selaidaha, on the bank of the Padma in Kusthia district, would be turned into another "*Santiniketan*." This desire of the Prime Minister Sheikh Mujibur Rahman, a great admirer of Gurudeva was conveyed by the Information Minister Mr Mizanur Rahman Chowdhury to a gathering of intellectuals and writers of Bangladesh and West Bengal who assembled at Selaidaha to celebrate the birth anniversary on May 8.

Bangladesh Government have also sanctioned Rs. 15.000 for the repair and reconstruction of the "*Kuthibadi*" of Gurudeva which was damaged by the Pakistani Army. Gurudeva used to stay there occasionally in his early life.

•

The Ananda Bazar Patrika group of publications will provide for two scholarships at Visva-Bharati Rabindra Bhavana, to enable scholars to carry out research projects on Gurudeva, in commemoration of the Golden Jubilee of the Bengali daily.

An announcement to this effect was made on May 20 in Calcutta by the Chief Minister, Sj Siddhartha Sankar Ray at the formal ceremony to celebrate the golden jubilee of the paper at Rabindra Sadan, on behalf of the Ananda Bazar Patrika authorities. Srimati Indira Gandhi, Acharya of Visva-Bharati was the chief guest of the ceremony.

For higher research the scholarship will be Rs. 750 per mensem. For post-graduate research, the scholarship will be worth Rs, 450 a month.

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The Higher School Certificate Examinations of Visva-Bharati began on June 1. Altogether 72 candidates sat for the examination this year.

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The Central Library, Visva-Bharati received with thanks the complete set of Balzac (7 volumes) from Mr A. Werprouck, Centre Cultural Francais, Calcutta.

•

Here are the news items from Sriniketan :

A meeting was held at Kendangal Village on May 16 in the afternoon which was attended by all the staff members of the Village Extension Section and the Saha Adhyaksha, Palli Samgathana Vibhaga. Discussion was held regarding the organisation of a village youth club and the programme of welfare activities.

Cultural function and plays were successfully staged at Ballavpur village under the initiative of the Jyoti Sangha from May 29 to 31. The performances were largely attended by the villagers on all the three nights and these met appreciation from all. Village Extn. Section rendered help and guidance for the purpose.

A drama *Sneher Joy* was staged by the children of Sriniketan and Surul on May 30 at Sriniketan in the evening which was appreciated by all. Stage materials etc. were supplied by the Village Extension Section.

A catastrophe was avoided on May 14 by the promptness and initiative of Sriman Tapan Kumar Laha, a student of Siksha Satra when the stores of Silpa Sadana Extension caught fire at noon. Sriman Tapan immediately informed the inmates of Sriniketan about the outbreak of fire which was promptly put out by the inmates of Sriniketan. We highly appreciate the alertness of Sriman Tapan in this regard.

•

Sj N. B. Pillai, Adhyapaka in Social work (Coordinator, NS.S.) attended the first All India Seminar of Coordinators of National Service Scheme organised by Delhi, School Social Work, Delhi from April 22 to 24.

•

Sj S. K. Sarkar, Lecturer, Vinaya-Bhavana participated in the Summer Institute for Method Masters of Training Colleges for the period from May 1 to 27 held in the Regional College of Education, Bhubaneswar in connection with the UNICEF Science Project.

•

Sj Sudhir Kumar Mukherjee, Secretary, WUS Committee, Visva-Bharati and Sriman Tapan Kumar Ghosh, a Student Representative of Visva-Bharati attended the National Seminar & National Assembly of World University Service, Indian National Committee, held in New Delhi from May 4 to May 7.

The Secretary read a paper on "Relevance of the University to Nation Building & National Integration" at the Seminar.

•

Sj Suren De, Adhyapaka in Sculpture delivered an illustrated talk on "Contemporary Art of Japan" at Academy of Fine Arts, Calcutta on May 5. Srimati Ranu Mukherjee, Chairman of the Academy of Fine Arts presided over the meeting and Sj Samar Bhowmik, Curator, Rabindra-Bharati, introduced Sj De.

Sj De also participated in the National Exhibition, 1972, of the Lalit Kala Akademi, New Delhi ; Academy of Fine Arts—Annual All India Exhibition and society of working Artists, West Bengal, Annual Exhibition held at Birla Academy, Calcutta. Sj De's Sculptures were appreciated by the press and the public.

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CPL. Chandra Sekhar Rai, a student of Siksha-Bhavana represented the NCC Group—Asansol, in the Advance Leadership Camp held at 'Barapani' (Assam) from our NCC Unit. He has done outstanding works in the camp.

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Weather Report for the month of May 1972 :

Maximum Temperature	46·5 °c	on 19. 5. 72
Minimum Temperature	24·1 °c	on 21. 5. 72
Maximum Humidity	91%	on 21. 5. 72
Rainfall	00.2 mm	on 23. 5. 72

EXAMINATION RESULTS

The following condidates are declared to have appeared in the B. A. (Hons.) Part I Examination in General/Subsidiary Subject(s) held in November-December, 1971. Final assessment of their results in General/Subsidiary Subject(s) will be made on the basis of combined marks scored by them in those subjects in Part I and Part II Examinations.

(*Arranged in Alphvbatical Order*): Abha Jash, Adhir Kumar Rudra, Aditi Mukherjee, Ajay Narayan Chakrabarty, Amal Mazumdar, Amitabha Chattopadhyaya, Ananya Sarkar, Arati Mukhaty, Arun Kumar Das, Banamali Pal, Bhaswati Mitra, Barbara Sengupta, Basanti Bhattacharya, Bratati Ghosh, Chhandita Roy, Dayani Kowshik, Debasis Das, Debi Mandal, Deb Kumar Das, Dhanapati Das,Gautam Kumar Panda, Gayatri Banerjee, Haimanti Bhattacharjee, Indrani Sarkar, Irabati Mandal, Jaba Roy Choudhury, Jayanti Saha, Jibon Kumar Ghosh, Kalpana Paul, Kartick Chandra Mandal, Kirit Kumar Vasantrai Naik, Krishna Banerjee, Maitreyee Sarkar, Malyasri Panda, Md. Akhere Zaman, Md. Kutubuddin, Md. Zafarulla, Mir Mizanur Rahaman, Mitali Dasgupta, Nandita Sengupta, Narayani Chattopadhyay, Naresh Chandra Das, Nazimuddin Ahmad, Niranjan Misra, Prasanta Kumar Bandyopadhyay, Pritha Majumdar, Purnima Mukherjee, Rani Paul, Ranjit Kumar Dey, Ratna Choudhury, Rina Dutta, Sagarika Banerjee, Sankar Kumar Palit, Sankar Talukdar, Saswati Mukherjee, Seymanti Mukherjee, Shyamali Sengupta, Shyamasree Mukherjee, Siddhartha Roy, Sikha Chakrabarty, Snigdha Das, Subrata Ghatak, Suchismita Kar, Sadan Chadra Bhattacharya, Sudipta Mitra, Sudipto Chatterjee, Sujit Sarkar, Sukla Ghosh, Sukunar Konar, Sumantro Mukherjee, Susmita Mukhopodhaya, Susmita Sen, Shyamali Ray, Tapasi Sarkar, Tuktuk Sen, Uma Dey, Uma Mehrotra.

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Further to this Office Notification of even number dated April 23, 1972 the following candidates are declared to have passed the Part Second of the B. Sc. (Honours) Examination held in November 1971—December 1972, in their Honours Subjects only. Final Assessment of their results in the Subsidiary Subjects offered will be made on the basis of marks scored by them in these Subjects in all the parts taken together.

CHEMISTRY (*Arranged in Alphabetical Order*): Chandra Sekhar Rai—Roll No. B. Sc (II) N-61, Narayan Banerjee—Roll No. B. Sc. (II) N-9.

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The following candidates are declared to have passed the Second Part of the M. Sc. Examination held in December 1971-February 1972.

PHYSICS (*Arranged in Alphabetical Order*) : Biswajit Chattaraj, Kasi Nath

Niyogi, Mahendra Nath Sinha Roy, Prasanta Kumar Mahato, Pratibindhya Ghosh, Sailendranath Paul.

The results of the candidates bearing Roll Nos. M. Sc.—83, 85, 88, 91 and 92 are incomplete.

CHEMISTRY (*Arranged in Alphabetical Order*) : Aloke Kumar Sen, Asim Kumar Chakraborty, Atanu Ghose, Binoyendra Kishen Chakravorty, Digbijoy Lahiri, Dilip Kumar Ray, Kailas Chowdhury, Md. Enamul Karim, Nomi Nath Roy, Shanti Hajra, Sibesh Chaudhuri.

The result of the candidate bearing Roll No. M. Sc. 101 is incomplete.

MATHEMATICS (*Arranged in Alphabetical Order*) : Abdus Salam Khan, Amarendra Paul, Amaresh Ghosh, Bharat Chandra Maiti, Bholanath Chattopadhyay, Gour Chandra Das, Jagannath Saha, Lipika De, Noorjahan Khatun, Pares Chandra Panja, Puspajit Mandal, Sadhana Chakraborty, Sk. Aftabuddin, Santosh Kumar Roy, Sisir Kumar Chattopadhyay, Sudarsan Chakraborty, Tamal Krishna Bhattacharyya.

BOTANY (*Arranged in Alphabetical Order*) : A. K. Sadasivan, Baruna Mukherjee, Bidyut Kumar Ghosal, Bipattaran Nayek, Shyamali Saha, Sunil Kumar Patra.

The results of the candidates bearing Roll Nos, M. Sc.—133, 134, 135 and 136 are incomplete.

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The following candidates are declared to have passed the B. Sc. (Hons.) Part I Examination held in November, 1971—January, 1972 in their respective Honours subjects only. Final Assessment of their results in the Subsidiary Subjects offered will be made on the basis of marks scored by them in those subjects in all the parts taken together.

PHYSICS—(*Arranged in Alphabetical Order*) : Abani Mohan Bose, Balaram Bhattacharyya, Chhanda Thakur, Kanchan Mitra, Kaushik Kumar Ghosh, Prabhat Kusum Ghose, Priti Sarkar, Ram Krishna De, Ratna Devnath, Saheli Banerjee, Uma Pada Das.

The results of the candidates beading Roll Nos. B. Sc (1) N-8 and B. Sc (1) N-16 are incomplete.

CHEMISTRY—(*Arranged in Alphabetical Order*) : Biswanath Mitra, Chhanda Sarkar, Chittaranjan Mandal, Debasish Dutta, Gautam Kumar Mukherjee, Kuntala Nandy, Mani Mukut Mitra, Naba Kumar Garai, Panchanon Chatto padhyay, Pareshnath Banerjee, Pranay Kanti Ghosh, Sugato Chandra, Tribhuban Surelia.

MATHEMATICS – (*Arranged in Alphabetical Order*) : Rita Mitra, Sailen Kumar Karfa, Somhita Ghosh, Subhas Chandra Mukherjee.

BOTANY (*Arranged in Alphabetical Order*): Durga Charan Mondal, Ira Dhar, Ranjita Choudhury.

The results of the candidates bearing Roll Nos. B. Sc (1) N-61, 62, 63, 64, 65, 67, 68 and 69 are incomplete.

ZOOLOGY—(*Arranged in Alphabetical Order*) : Anita Choudhury, Bratindra Chattopadhyay, Debabrata Dasgupta, Himangshu Sekhar Das, Jayanta Kumar Pal, Nandita Mazumdar, Nirad Baran Jash, Nirupama Hazra, Usha Misra.

The results of the candidates bearing Roll Nos. B. Sc (1) N-75, 76, 77, 80, 83 and 84 are incomplete.

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On the basis of their pass in both the parts of the M. A. Examination the following candidates are declared to have qualified for the M. A. Degree in Subjects as shown under :

HINDI (*In Order of Merit*)

Name	*Class*
Rajendra Kaur	II
Surendra Singh	II

HISTORY (*In Order of Merit*)

Name	*Class*
Suhita Saha	I
Priya Ranjan Nath	II
Mir Rauson Ali	II
Manik Chandra Ghosh	II
Khoda Newaj Mondal	II
Shikha Taraphdar	II
Mohini Ranjan Bhattacharya	II

ANCIENT INDIAN HISTORY & CULTURE

Name	*Class*
Pulak Krishna Dev Burman	II

MATHEMATICS (*In Order of Merit*)

Name	*Class*
Papiya Roy	II
Rakhahari Ray	II

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The following candidates are declared to have passed the Second Part of the M. A. Examination held in December, 1971.

HINDI—(*Arranged in Alphabetical Order*) : Rajendra Kaur, Surendra Singh.

HISTORY—(*Arranged in Alphabetical Order*) : Hirak Kanti Mukhopadhyay, Khoda Newaj Mondal, Manik Chandra Ghosh, Mir Rauson Ali, Mohini Ranjan Bhattacharyya, Priya Ranjan Nath, Shikha Taraphdar, Suhita Saha, Sutapa Gupta.

ANCIENT INDIAN HISTORY & CULTURE

Pulak Krishna Dev Burman.

MATHEMATICS—(*Arranged in Alphabetical Order*) : Papiya Roy, Rakhahari Ray.

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The following candidates are declared to have passed the M. ED. Examination held in July—August, 1971 and in December, 1971 and have qualified for the M. Ed. Degree. This, showing rank and position, is in continuation of the results published in Alphabetical Order in this Office Reference Number G/E 8.6 dated December 20, 1971 and April 27, 1972.

FIRST CLASS (*In Order of Merit*) : Chitra Guha, Namita Roy, Abdul Baqui Abul Hasnat, Radhasyam Pradhan.

SECOND CLASS (*In Order of Merit*) : Ramendra Narayan Dey, Mihir Kumar Das Gupta, Rakhi Moitra, Ashit Ranjan Misra, Susil Kumar Datta.

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Based an this Office Notification of even number dated May 2 and 14, 1972, the results in Botany are arranged below—

FIRST CLASS (*In Order of Merit*) : Shyamali Saha, N. Gopalakrishnan Nair, A. K. Sadasivan, Baruna Mukherjee.

SECOND CLASS (*In Order of Merit*) : Bipattaran Nayek, Dilip Kumar Ghosh, Molla Fozlur Rahaman, Sunil Kumar Patra, Amareswar Ghosh, Bidyut Kumar Ghosal.

•

The following candidates are declared to have passed the Second Part of the M. A. Examination, held in December, 1971.

BENGALI (*Arranged in Alphabetical Order*) : Alpana Ray Chowdhury, Nirupama Chowdhury, Rani Arundhati Singh, Sitansu Ray, Tarit Kumar Ghosh.

The results of the candidates bearing Roll Nos. MA-64, 65 and 71 are incomplete.

SANSKRIT (*Arranged in alphabetical order*) : Anjali Das, Mudhu Chhanda Choudhuri, Subha Sen Gupta, Sujata Chakrabarty, Sumitra Chatterjee, Surasree Das.

The results of the candidates bearing Roll. Nos. M. A.-79 and 85 are incomplete.

ORIYA (*Arranged in alphabetical order*) : Banamali Barik, Bharat Chandra Patra, Biswambhar Patel, Dhiren Kumar Acharya, Kailas Chandra Das.

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The following candidates are declared to have passed the Second Part of the M, Sc. Examination held in December, 1971-February, 1972,

PHYSICS (*Arranged in alphabetical order*) : Alok Kumar Mukherjee, Amitava Datta, Bani Saha, Gangasagar Rano, Monika Mondal.

BOTANY (*Arranged in alphabetical order*) : Amareswar Ghosh, Dilip Kumar Ghosh, Molla Fozlur Rahaman, N. Gopalakrishna Nair.

•

On the basis of their pass in both the parts of the M. Sc. Examination the following candidates are declared to have qualified for the M. Sc. Degree in subject as shown under. This is in continuation of this office announcement number G/E 8.6 dated May 2, 1972.

PHYSICS

(*Arranged in Alphabetical Order*)

	Class
Alok Kumar Mukherjee	I
Amitava Dutta	I
Gangasagar Rano	II
Monika Mondal	I

BOTANY

(*Arranged in Alphabetical Order*)

Amareswar Ghosh	II
Dilip Kumar Ghosh	II
Molla Fozlur Rahaman	II
N. Gopalakrishnan Nair	I

•

On the basis of their pass in both the parts of the M. A. Examination the following candidates are declared to have qualified for the M. A. Degree in subject as shown under. This is in continuation of this office announcement under Ref. No. G/E 8.6 dated May 2, 1972.

BENGALI

(Arranged in Alphabteical Order)

Name	*Class*
Alpana Ray Chowdhuri	I
Nirupama Chowdhury	II
Rani Arundhati Singh	II
Sitansu Ray	II
Tarit Kumar Ghosh	II

The results of the candidates bearing Roll Nos. MA-64, 65 & 71 are incomplete.

SANSKRIT

(Arranged in Alphabetical Order)

Madhu Chhanda Chaudhuri	I
Subha Sen Gupta	II
Sujata Chakraborty	II
Sumitra Chatterjee	II
Surasree Das	I

The results of the candidates bearing Roll Nos. MA-79 and 85 are incomplete.

ORIYA

(Arranged in Order of Merit)

Banamali Barik	I
Kailas Chandra Das	I
Dhiren Kumar Acharya	I
Bharat Chandra Patra	II
Biswambhar Patel	II

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In continuation of this office announcement number G/E 8. 6. dated May 2 1972, the following candidate is declared to have appeared in the B.A. Honours Part I Examination in General/Subsidiary subject (s) held in November-December, 1971. Final assessment of his result in General/Subsidiary Subject (s) will be made on the basis of combined marks scored by him in these subjects in Part I and Part II Examinations.

Suman Mukherjee

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The following endorsement is to be incorporated below the names of candidates announced under the subject 'CHEMISTRY' in this office notification No. G/E 8.6 dated May 2, 1972.

The result of the candidate bearing Roll No. B. Sc.(I) N-47 is incomplete.

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The following candidates are declared to have passed Part Second of the B.A. (Honours) examination held in November-December, 1971 at the end of the Second year in their respective subsidiary general and honours papers.

The result of the candidates having mathematics as subsidiary subject shown (+) against their names is declared in respect of their respective General and Honours papers only. Final assessment of their result in subsidiary mathematics will be made on the basis of marks scored by them in this subject in all the parts taken together.

ENGLISH (*Arranged in alphabetical Order*): Alakananda Sen, Dibyen Mukherjee Mahasweta Chaudhuri, Sheila Mukherjee.

BENGALI (*Arranged in alphabetical Order*) : Abhik Kumar Maiti, Biswa Bejoy Roy, Jayita Bandyopadhyay, Malabika Ganguly, Sanghamitra Roy.

HINDI (*Arranged in alphabetical Order*): Bhimrao Sankar Kharate, Rajendra Kumar Pandey.

The result of the candidate bearing Roll No. B.A. (II)-N-13 is incomplete.

SANSKRIT (*Arranged in alphabetical order*) : Chitralekha Das, Kashinath Debanshi, Maya Das, Sikha Das Gupta.

CHINESE STUDIES (*Alphabetical order*) : Chittaranjan Ghosh, Sathi Chaudhury.

INDOLOGY Mridula Roy.

HISTORY (*Arranged in alphabetical order*) : Gita Chakravarty, Mamata Mitra, Pranab Kumar Chatterjee, Shyama Dey, Tapati Chaudhury.

The result of the candidate bearing roll no. BA (II)-N-25 is incomplete.

ECONOMICS (*Arranged in Alphabetical order*) : Chandrachur Sarkar (+) Mahammad Ibrahim, Manik Saha, Rabipada Das (+) Santo Bhanu Sen, Shivaditya Sen.

The result of the candidate bearing Roll No. BA (II)-N-34 is incomplete.

GEOGRAPHY (*Arranged in alphabetical order*) : Bhaswati Ganguly, Bhaswati Mallik, Chhanda Basu, Ranajit Kumar Dutta, Shima Chakraberty, Sunanda Dutta.

COMPARATIVE RELIGION : Nilima Rani Chandra, Satyabhama Bose.

PHILOSOPHY (*Arranged in alphabetical order*) : Anindita Lahiri, Gautam Biswas, Kamaruzzaman, Mani Guha, Nandita Bhanja Chaudhury, Nivedita Bose, Santasree Chakraborty, Susmita Sarkar, Swapna Dalal, Uma Charan Datta.

•

The following candidates are declared to have passed the Part I Second of the B. A. (Honours) examination held in November-December 1971 on clearing the back-paper(s) mentioned against each.

Abhijit Chatterjee	Economics Major
Sanat Kumar Mahanta	Economics Major.

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Further to this office notification No. G/E. 8. 6 dated March 21, 1972 the following candidate is declared to have passed the B. A. (Honours) Examination held in 1971 on successful completion of a Three-year Course of study in Parts I & II and have qualified for the B. A. (Honours) degree.

ECONOMICS

Name	*Class*
Anath Bandhu Mahanty	II

•

Further to this Office Notification dated May 2, 1972, the following candidates are declared to have passed the B. Sc. (Honours) Part I Examination held in November 1971—January 1972 in their respective Honours subjects only. Final assessment of their results in the subsidiary subjects offered will be made on the basis of marks scored by them in those subjects in all the parts taken together.

PHYSICS

Name	*Roll No.*
Ragasree Bural	B. Sc (1) N-8

BOTANY

Arranged in alphabetical Order :

Name	*Roll No.*
Krishnakali Boxi	B. Sc. (1) N-65
Ramit Poddar	B. Sc. (1) N-61
Sikha Adak	B. Sc. (1) N-64
Tanmay Bhattacharya	B. Sc. (1) N-63

Further to this Office Notification No. G/E-8, 6 dated April 7, 1972, on the basis of Pass in the back-subject Part I examination, the following candidate is declared to have passed the Part I of the B. Sc. (Honours) Examination.

Biswajit Mondal

•

Further to this Office Notification No. G/E-8. 6 dated April 7, 1972 the following candidate is declared to have passed the B. Sc. (Honours) Examination held in 1971 after successful completion of a Three-year course of Study in Part I and Part II and has qualified for the B. Sc. (Honours) Degree.

CHEMISTRY

Name :	*Class*
Biswajit Mondal	II

•

Further to this Office Notification No. G/E-8. 6 dated May 2, 1972, the following candidates are declared to have passed the B. Sc. (Honours.) Part I Examination held in November, 1971—January, 1972 in their respective Honours subjects only. Final Assessment of their results in the subsidiary subjects offered will be made on the basis of marks scored by them in these subjects in all the parts taken together.

CHEMISTRY

Name	*Roll No* :
Susmita Roy	BSc (1) N—47

ZOOLOGY

(*Arranged in alphabetical order*)

Malabika Chatterjee	BSc (1) N—84
Mukti Banerjee	BSc (1) N—75
Provakar Panda	BSc (1) N—77
Runa Banerjee	BSc (1) N—83
Sanchita Dhar	BSc (1) N—80
Sukti Mukherjee	BSc (1) N—76

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On the basis of Pass in the Back-subject examination in Physics Practical of Part III Examination held in April, 1972, the following candidates are declared to have passed the B. Sc. (Honours) Examination on successful completion of a Three-Year course of studies in Part I, II and Part III, and have qualified for the B. Sc. Honours Degree :

PHYSICS

(Arranged in Alphabetical Order)

Name :	*Class :*
Bipad Taran Guin	II
Vijay Kowshik	II

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On the basis of Pass in the Back-subject examination in Physics Practical of Part II Examination held in April, 1972, the following candidates are declared to have passed the B. Sc. (Honours) Examination in successful completion of a Three-year course of studies in Part I and Part II and have qualified for the B. Sc. Honours Degree.

PHYSICS

(Arranged in Alphabetical Order)

Name :	*Class :*
Biswanath Bhattacharya	II
Naba Kumar Pal	II
Sukumar Santra	II

•

Further to this office Notifiication No. G/E-8. 6 dated May 21, 1972 the following candidates are declared to have passed Part Second of the B. A. (Honours) examination held in November-December, 1971 at the end of the second year of study in their respective subsidiary, general, and Honours Papers.

HISTORY, HINDI and ECONOMICS

HISTORY

Name :	*Roll No :*
Iva Ghosh	B. A. (II) N-25

HINDI

Name :	*Roll No :*
Ram Chandra Roy	B. A. (II) N-13

•

The following candidates are declared to have passed the Part III only of the B. A. (Hons.) Examination held August-September, 1971 and are eligible to sit for the next back-subject examination of Part II in subject/subjects in which they have failed.

PHILOSOPHY

Dipali Ghosh

COMPARATIVE RELIGION

Subhadra Chowdhury.

OBITUARY

Rupchand Ram

Rupchand Ram, a member of the Staff of the Pearson Memorial Hospital expired on May 8. He joined Visva-Bharati Service as a ward boy in 1955. He was about 55. He has left one child behind.

We deeply mourn the death of Rupchand and extend our sympathy to the orphan son in his bereavement.

Ajayendranath Datta

We deeply regret to report the passing away of Ajayendranath Datta, Micro-Photographer, Rabindra-Bhavana, in Calcutta, on May 14 after a prolonged illness. He was barely thirty-three but had put in valuable work in the Rabindra-Bhavana ever since he joined the University just eleven years ago.

Normal working in the Visva-Bharati was suspended on receiving the news of his sad demise.

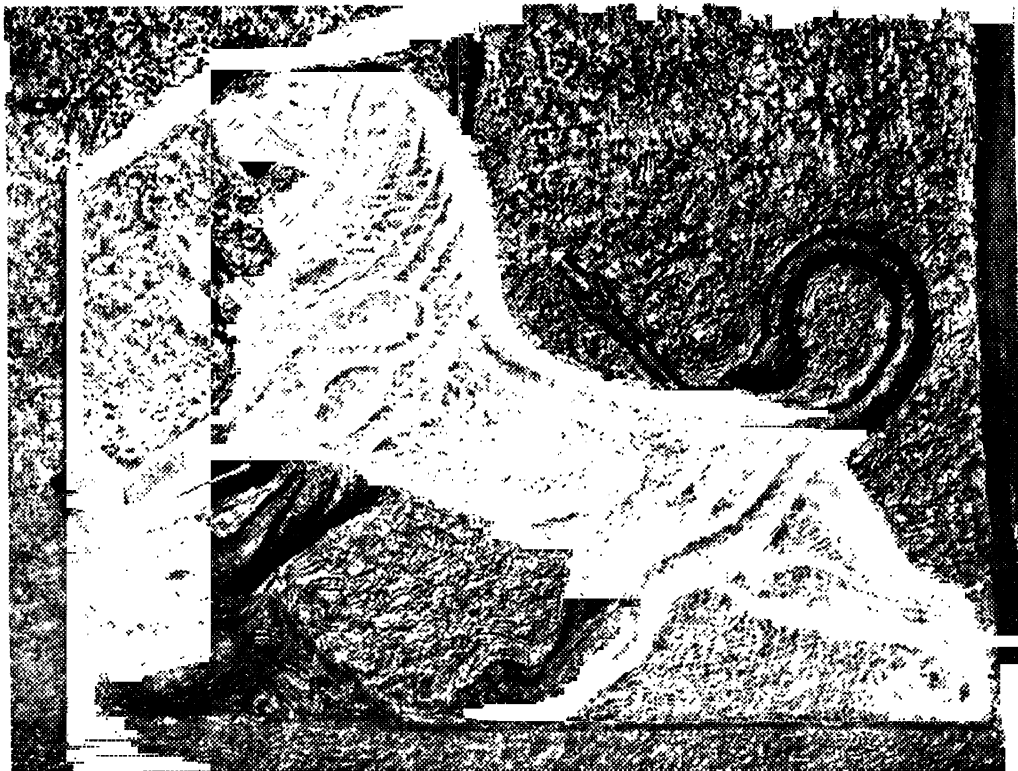
We deeply mourn a young life and a promising career being cut short so untimely and extend our heartfelt sympathy to the bereaved members of his family.

Amarnath Ghosh

Amarnath Ghosh, an old and experienced worker of Sriniketan who retired from Visva-Bharati service in February, '71 suddenly expired on June 1 after a heart attack. He joined Visva-Bharati service in 1931. He was sincere and hard working and won the appreciation of all.

A condolence meeting to show respect to the departed soul was held on June '72 at Sriniketan in the morning.

We pray to God for peace of the departed soul and offer sympathy to the members of the bereaved family.

সলিল থাঁড়া

পাঠভবন, অষ্টম শ্রেণী

VISVA-BHARATI NEWS

July-August 1972

VISVA-BHARATI
SANTINIKETAN, BENGAL.

विश्वभारती यत्र विश्वं भवत्येकनीडम्

Victim

You seemed from afar
Titanic in your mysterious majesty of terror.
With palpitating heart I stood before your presence.
Your knitted brows boded ill,
and suddenly burst down upon me
your blow with a crash.
My bones cracked,
with bowed head I waited for the final fury to come.
It came,
and I wondered if this was all of the menace?
With your weapon held high in suspense
you looked mightily big.
To strike me you came down
to where I crouched low on the ground.
You suddenly became small, and I stood up.
Great you are as death itself,
but your victim is greater than death.
From thence there was only pain for me
but no fear.

Rabindranath Tagore

PRASANTACHANDRA MAHALANOBIS

By the death of Professor Prasantachandra Mahalanobis at the age of 79 in a Calcutta nursing home, a very old and important link with Visva-Bharati is severed. He underwent an operation on June 7 and after a brief illness, died on the afternoon of Wednesday, June 28. Thursday, that is June 29 would have been his 79th birthday.

The doyen of the Indian Mathematicians, Professor Mahalanobis's life falls into four broad divisions. Each is associated with a different locale Calcutta. Cambridge, Santiniketan and Baranagar—students days at home and abroad, work with Gurudeva and for Visva-Bharati and, finally, the eponymous Statistical Institute.

He was born on June 29, 1893. After a brilliant academic career at Presidency College, he went to King's College, Cambridge, where he took his Tripos in Mathematics in 1914, and Natural Science Tripos Part II (Physics) the following year. He was a senior research scholar at the college in 1915 and took his M. A. that year.

Back home, he joined the Indian Education Service and became Professor of Physics at Presidency College and continued there until 1948. From 1922 to 1945, he was the Head of the department of Physics at this college and from 1945 to 1948, its Principal. Form 1941 to 1945, he was also the Head of the department of Statistics of Calcutta University. In 1948, he became the University's Professor Emeritus.

A close associate of Rabindranath, Professor Mahalanobis's connection with the Poet and Santiniketan goes as far back as 1910 when he first visited the place. He worked as the General Secretary of Visva-Bharati for ten years since its inception in 1921 and edited Visva-Bharati Patrika for some time. He was also one of the chief architects in framing the constitution of the university in 1921. Later in life he played host to the poet on several occasions and accompanied him on a number of foreign tours. His contact with Visva-Bharati did not cease even after the death of Gurudeva. He gave the convocation address in 1957 and in 1961 he was given the honorary Deshikottama by the Visva-Bharati. Only last year he came to Santiniketan to preside over the Golden Jubilee celebration of Visva-Bharati. That was his last visit to the place.

Professor Mahalanobis was the Secretary and Director of the Indian Statistical Institute since its foundation in 1931 until 1964, and the founder-editor of the Statistical journal 'Sankhya'. In 1945 he became statistical advisor to the Government of Bengal. A member of the U. N. Statistical Commission since 1946, Professor Mahalanobis worked as Vice-Chairman and Chairman of the U. N. Statistical Commission and the Sub-committee on Statistical

Sampling respectively from 1947 to 1958. In 1949 he was appointed Honorary Statistical Advisor to the Govt. of India in which capacity he played a significant part in the drafting of the Five-Year Plans by the Planning Commission of which subsequently he became a member. Indian Statistical Institute (Baranagar)—a breakthrough in Indian Planning—is largely the product of his efforts and a tribute to his perseverance.

A Fellow of the Royal Society in 1945, his recognition in the form of election to academies and societies, both at home and abroad, will make a very long list. To mention the last and probably the greatest, he was awarded *Padma Vibhushan* in 1968.

Both in his personal and public life Prasantachandra was a man of strong principles who hated compromise. He was 'exacting in whatever he undertook'. When he applied himself whole-heartedly to the framing of the constitution of Visva-Bharati, a high-ranking English official of the Education Department was reported to have said that the Government had lost a member of the Indian Educational Service to the Visva-Bharati. An anecdote of exaggerated merit as it is, Prasantachandra remained nevertheless a never-failing friend of this institution until his death.

প্রশান্তচন্দ্র মহলানবীশ (১৮৯৩ জুন ২৯—১৯৭২ জুন ২৮)

প্রশান্তচন্দ্রের সঙ্গে আমার প্রথম ঘনিষ্ঠতা হয় গিরিধিতে ১৯০৭ সালে 'বিসর্জন' নাটক অভিনয়ের সময়। তখন আমরা সবাই বিদ্যালয়ের বা কলেজের ছাত্র। পূজার ছুটি—বামনদাস মজুমদার বিসর্জনের প্রথম সংস্করণ নিয়ে আমাদের মহড়া দেওয়াতেন। অভিনয়ে প্রশান্তচন্দ্র হলেন রঘুপতি, আমি জয়সিংহ, জীবনময় রায় গোবিন্দমাণিক্য, অমল হোম গুণবতী।—পূর্বে বলেছি, এঁরা সবাই এসেছেন ছুটিতে বেড়াতে। আমি কেবল বাসিন্দা—আমাদের বাড়িতেও বন্ধুসমাগম হ'তো। উত্তরকালে রবীন্দ্রচর্চা এঁদের সকলের জীবনের সাধনা হয়ে ওঠে।

প্রশান্তচন্দ্রের সঙ্গে সেই প্রথম সখ্যতা রবীন্দ্রনাথকে কেন্দ্র ক'রে। তারপর তাঁর সঙ্গে শেষ দেখা হলো ১৯৭১ সালের ডিসেম্বর মাসে, যখন তিনি বিশ্বভারতীর পঞ্চাশ বৎসর পূর্তি উপলক্ষে উৎসবে ভাষণ দিতে এসেছিলেন। দু-দিন প্রায় রাত দশটা পর্যন্ত আমরা আলোচনা করেছি রবীন্দ্রনাথকে নিয়ে, উভয়ের বয়স নিয়েও সূক্ষ্ম আলোচনা হলো। আমার থেকে এগারো মাসের ছোটো প্রশান্তচন্দ্র—আমার জন্ম ১১ই শ্রাবণ (১২৯৯), প্রশান্তচন্দ্রর জন্ম ১৬ই আষাঢ় (১৩০০)। এই শেষ দেখা ও আলোচনা। তারপর সে লোকান্তরে চলে গেল—জন্মদিনে সম্পন্ন হলো শেষকৃত্য।

রবীন্দ্রনাথ সম্বন্ধে প্রথম তথ্যাদি সংগ্রহে উদ্‌যোগী হন প্রশান্তচন্দ্র—একথা আজ অনেকের কাছেই অজ্ঞাত। রবীন্দ্রজীবনী লেখায় যে নানাবিধ অনুপ্রেরণা পাই, তার মধ্যে বিশেষ উল্লেখ্য প্রশান্তচন্দ্রের লিখিত কবির অচলিত কাব্য সম্বন্ধে আলোচনা যা প্রবাসীতে প্রকাশিত হয়। আজকাল সে-সব বই সহজ প্রাপ্য হয়েছে—মুদ্রিত হয়েছে রচনাবলীর মধ্যে, কিন্তু সেকালে এ-সাহিত্য ছিল অজ্ঞাত। প্রশান্তচন্দ্র তখন থেকে রবীন্দ্রসাহিত্য সংগ্রহে ও অধ্যয়নে ব্রতী হন। প্রসঙ্গত বলতে পারি, তাঁর সংগৃহীত রবীন্দ্রনাথের রচনা ও রবীন্দ্রনাথ সংক্রান্ত গ্রন্থ-পুস্তিকাদির তালিকা কখনো প্রকাশিত হলে বোঝা যাবে সে-বিচিত্র সংগ্রহের অতুলনীয়তা।

ছাত্র অবস্থা থেকেই প্রশান্তচন্দ্র শান্তিনিকেতনে আসা-যাওয়া করতেন। মনে পড়ছে— ১৯১১ সালে কবির জন্মোৎসব—তাঁর পঞ্চাশ বৎসর পূর্ণ হলে শান্তিনিকেতনে ঘরোয়াভাবে সে দিনটি উদ্‌যাপিত হয়। প্রশান্ত এসেছিলেন। তখন রবীন্দ্রনাথ ছিলেন ব্রিটিশ সরকারে অন্যতম suspect অর্থাৎ 'চিহ্নিত'। তিনি রাজনৈতিক অপরাধীদের শান্তিনিকেতনে আশ্রয় দিতেন বলে সরকারী মহলে তাঁর 'সুনাম' ছিল। ফলে সরকারী-নিযুক্ত 'স্পাই' এখানে নানারূপে দেখা দিতেন। কবির এই জন্মোৎসব-সময়ে এলেন এক 'বাবাজী'—আমাদের সন্দেহ হলো লোকটির ভাব-গতিক দেখে। প্রশান্তচন্দ্রের বয়স তখন কতই-বা হবে—সতেরো-আঠারো। সেও আমাদের সঙ্গে জুটে বৈশাখের রোদে সেই 'বাবাজী'কে নিয়ে মাঠে-মাঠে ঘোরালো। বাবাজী বেগতিক দেখে পরের ট্রেনেই চম্পট দিলেন। আমাদের এসব ছেলেমানুষীর কথা ভাবলে আজ হাসি পায়।

রবীন্দ্রভক্ত-প্রশান্তচন্দ্র কবিকে সাধারণ ব্রাহ্মসমাজের বিশিষ্ট সদস্য করার জন্য মেতে ওঠেন— ঘটনাটা ১৯১৭ সালের। ব্রাহ্মসমাজের তরুণরা কবির পক্ষে, প্রবীণরা বিরোধী। মনে পড়ছে কলকাতায় কী হৈ-চৈ এ-সামান্য ব্যাপার নিয়ে। প্রশান্তচন্দ্র তখন একখানি পুস্তিকা লেখেন—'রবীন্দ্রনাথকে কেন-চাই।' রবীন্দ্রসাহিত্যে অধ্যয়নের প্রথম পরিচয় পেলাম তখন। তাঁর জিদের কাছে সাধারণ ব্রাহ্ম-সমাজকে নতি-স্বীকার করতে হলো—রবীন্দ্রনাথ 'বিশিষ্ট সদস্য' মনোনীত হলেন।

বিশ্বভারতী প্রতিষ্ঠিত হ'লে প্রশান্তচন্দ্র যেভাবে কবির আদর্শের বাস্তব রূপদান করবার জন্য এগিয়ে আসেন এবং নিঃস্বার্থ কাজ করে যান—সে-ইতিহাস আজ অজ্ঞাত। বিশ্বভারতী-প্রকাশনী আজ রবীন্দ্রনাথের রচনাবলীর জন্য সুপরিচিত—এই প্রকাশনীর পত্তন করেন প্রশান্তচন্দ্র এবং 'রচনাবলী' প্রকাশের ব্যবস্থা তাঁরই উদ্যোগে হয়। রচনাবলীতে কবির সমস্ত রচনা প্রকাশের পরিকল্পনা বৈজ্ঞানিক প্রশান্তচন্দ্রের। রবীন্দ্রনাথ তাঁর 'অবর্জিত' কবিতায় লিখেছিলেন—

"লিখিতে লিখিতে কেবলি গিয়েছি ছেপে,
সময় রাখিনি ওজনে দেখিতে মেপে,
কীর্তি এবং কুকীর্তি গেছে মিশে।
ছাপার কালিতে অস্থায়ী হয় স্থায়ী,
এ অপরাধের জন্যে যে-জন দায়ী
তার বোঝা আজ লঘু করা যায় কিসে।
যাহা কিছু লেখে সেরা নাহি হয় সবি,
তা নিয়ে লজ্জা না করুক কোনো কবি—
প্রকৃতির কাজে কত হয় ভুলচুক ;
কিন্তু, হেয় যা শ্রেয়ের কোঠায় ফেলে
তারেও রক্ষা করিবার ভূতে পেলে
কালের সভায় কেমনে দেখাবে মুখ।"

কবির মত যাই হোক্ না-কেন—বৈজ্ঞানিক প্রশান্তচন্দ্র জানতেন কবিকে সমগ্রভাবে বুঝতে হ'লে তাঁর সমস্ত রচনার সংগ্রহ ও বিশ্লেষণ একান্ত প্রয়োজন। 'রবীন্দ্রজীবনী' আমি যে লিখেছি এবং এখনও সংস্করণ করে যাচ্ছি নানাভাবে—তার উৎসপ্রেরণা প্রশান্তচন্দ্রের বৈজ্ঞানিক দৃষ্টি।

বিশ্বভারতী প্রতিষ্ঠিত হ'লে প্রশান্তচন্দ্র ও রথীন্দ্রনাথ হলেন এর যুগ্ম-সম্পাদক। ১৯২১ থেকে ১৯৩১ পর্যন্ত তিনি এই কার্য করেন, তারপর এখানকার ব্যবস্থাপণ কর্মাদি হতে সরে যান কিন্তু অসহযোগ করেন নি কাজে, কর্মে কোনো দিন। এরপর কলকাতায় I. S. I. স্থাপনে সচেষ্ট হন—এ-প্রতিষ্ঠান আন্তর্জাতিক সংস্থা হয়ে উঠেছে। এ-প্রতিষ্ঠান স্থাপনে তাঁর বিরাট মনের প্রকাশ দেখতে পাই।

প্রশান্তচন্দ্র যখন বিশ্বভারতীর কর্মসচিব ছিলেন, সে সময় এই শিক্ষা-প্রতিষ্ঠানের চরম দারিদ্র্য পর্ব। রবীন্দ্রনাথ ভিক্ষায় বের হন—টাকা আনেন, তাই আমরা খরচ করি। প্রশান্তচন্দ্র কঠোর ভাবে তহবিল-গুলি সংরক্ষণের চেষ্টা করতেন, কিন্তু অভাবে তহবিল ভাঙতেই হয়—ভবিষ্যতে সুদিন এলে পূরণ করার আশায়। প্রশান্তচন্দ্রের 'সাংখ্যিক' মন বাজেট প্রভৃতি ভালো করেই বুঝতো ; তাই ঘাটতি বাজেট পূরণ হবে কিভাবে সেটাই ভাবতেন সর্বাগ্রে। কারণ অর্থের উৎস তো কবি।

বিশ্বভারতীর দৈন্য-দিনের ইতিহাস রথীন্দ্রনাথ ও প্রশান্তচন্দ্রের কর্মবহুল জীবনকথার সঙ্গে অচ্ছেদ্য-ভাবে যুক্ত। সেকালের Annual Report প্রভৃতি পাঠ করলে প্রশান্তচন্দ্রের মনের স্পর্শ সর্বক্ষেত্রে অনুভূত হয়। আশাকরি বিশ্বভারতীর কর্তৃপক্ষ এ ইতিহাস রচনার অনুকূল পরিবেশ সৃষ্টি ক'রে কোনো গবেষককে এই কার্যে ব্রতী করবেন।

প্রভাতকুমার মুখোপাধ্যায়

Professor Mahalanobis addressing the golden-jubilee function of Visva-Bharati at Amrakunja on December 24, 1971

VISVA-BHARATI*

P. C. Mahalanobis

I first came to Santiniketan as a young boy in 1910 ; and from that time I was closely associated with Rabindranath Tagore for 31 years. I was present at the meeting in the mango grove when the Visva-Bharati was inaugurated on the 22nd of December 1921 ; and I worked as its Karma-Sachiva for the next ten years. It is a day of rejoicing for me to be with you on this occasion.

I offer my sincere thanks to the authorities of the Visva-Bharati for having invited me to address the young graduates on the completion of their studies. The best advice I can offer is to ask them to remember and to try to live up to the aims and ideals of Santiniketan and the Visva-Bharati. It will be appropriate, therefore, if I briefly speak of the growth of these two institutions.

I

This place was originally a bare spot in the middle of an open country and was notorious as a haunt of robbers. Devendranath Tagore, on one of his journeys, sat down for meditation and prayer at this place under some *saptaparni* trees which are still standing. In 1863 he purchased a plot of land, converted the bare spot into a garden, built a guest house and a temple for meditation, and dedicated it to the public for the use of everyone who wished to meditate on God, free from all antagonisms of creed or sect. He gave the *Asrama* the name Santiniketan, 'the abode of peace'. On a marble slab under the trees, which mark his place of meditation, is inscribed in Bengali.

tini ämär präner äräm : maner änanda : ätmär sänti.

'He is the repose of my life : joy of my heart : peace of my spirit.'

II

For a long time there was very little activity at Santiniketan. At the beginning of the present century, when Rabindranath was seeking a solution of the educational problems of the country, he started, with his father's warm approval, the *vidyalaya* at Santiniketan in December 1901. The immediate object was to found a school where the children would live with their teachers in surroundings of nature. At this time his mind was continually going back to the *tapovana* of ancient India.

"The one abiding ideal in the religious life of India has been *mukti*, the deliverance of man's soul from the grip of self, its communion with the Infinite Soul through its union in *änanda* with the universe. This religion of spiritual

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* Convocation Address delivered on January 15, 1957

harmony is not a theological doctrine to be taught... ..Such a religious idea can only be made possible by making provision for students to live in intimate touch with nature, daily to grow in an atmosphere of service offered to all creatures, tending trees, feeding birds and animals, learning to feel the immense mystery of the foil and water and air."

The existing educational system was out of touch with life. He wanted to lay the foundation of education on the firm basis of the life of the people. He pointed out: "We are faced with two stupendous problems: the first, the poverty of our intellectual life; the second, the poverty of our material life," He discussed these problems in *siksha-samasya* and other Bengali essays in 1907:

"Once upon a time we were in possession of such a thing as our own mind in India. It was living, it thought, it felt, it expressed itself. It was receptive as well as productive. Education in India must liberate this mind of India to find out truth, to make this truth its own where ever found. Our education should be in full touch with our complete life, economic, intellectual, aesthetic, social, and spiritual; and our educational institutions should be the very heart of our society."

Rabindranath had always recognized that education must have close association with the economic life of the people: "Our centre of cultures should not only be the centre of intellectual life of India but the centre of her economic life also. It must cultivate land, breed cattle, weav cloth, and produca the necessities of life, 'calling science to its aid,' and uniting teachers and students in productive activities on cooperative principles 'whose motive fotce is not the greed of profit' Such an institution must group round it all the neighbouring villages and virtually unite them with itfelf in all its economic endeavours."

III

The Swadeshi movement started in Bengal in 1904. Rabindranath thought this a great opportunity to initiate a movement for constructive work. He was convinced that our real problem was centred round village reconstruction. Speaking of impoverished and helpless villages, he said: "It will not do merely to remove wants: you can never remove them completely; the far greater thing is to rouse the will of the people to remove their own wants". He suggested that bands of workers should be organized to give a new objective to village life; to look to the real wants of the people—schools, roads, water reservoirs, grazing commons and the like; who will go from village to village with new compositions of *jatras* and *kirtans*, and with magic lanterns and

cinemas ; deliver lectures on sanitation, arrange exhibitions of home made goods and agricultural produce, and try to unite Hindus and Muslims and the rich and the poor in common endeavours for welfare.

In 1913 Rabindranath purchased land at Surul and started experiments in agriculture, cattle breeding, and village crafts which a few years later developed into Sriniketan, the institute of Rural Reconstruction.

IV

The history of India had a special message for Rabindranath :

"In India the history of humanity is seeking to deliver a definite synthesis. The history of India is not the history of the Aryans or non-Aryans ; it is not the history of the Hindus, nor a history of Hindus and Muslims taken together. Of late the British have come in... This was not an uncalled-for or accidental intrusion. If India had been deprived of touch with the West, she would have lacked an element essential for the attainment of perfection. On us today is thrown the responsibility of building up a greater India in which Hindu and Musalman and Christain will find their place."

The same idea finds expression in the Bengali song beginning with the line :

he mor chitta, punya tirthe jāgore dhire
ei bhārater mahā-mānaber sāgara-tire

"On the sacred shores of the ocean of humanity of this India
Awake, my heart !"

In his vision of humanity Rabindranath was continually drawing inspiration from Ram Mohun :

"Ram Mohun Roy was the first great man of our age who had the profound faith and large vision to feel in his heart the unity of soul between East and West. In the modern age, Ram Mohun Roy had that comprehensiveness of mind to realise the fundamental unity of spirit in the Hindu, Muslim, and Christian cultures. Therefore he represented India in the fulness of truth, and this truth is based, not upon rejection, but on perfect comprehension."

In 1918 in a lecture on "*The Centre of Indian Culture*" he proposed establishing such a centre and discussed these ideas further in an essay on "An Eastern University". He emphasized the need of providing for "the study of all these different cultures—the Vedic, the Puranic, the Buddhist, the Jain, the Islamic, the Sikh and Zoroastrian, and side by side with them the European.... We must make room for the study of all our great vernacular languages.... We must include our folk literature.... Music and art must have their prominent seats of honour and not merely a tolerant nod of recognition."

In the lecture on 'the Centre of Indian Culture' Rabindranath had raised the question : what must be the religious teaching to be given in such a centre ? He pointed out that unfortunately 'Indian' or 'national' tended to be identified with 'Hindu' which however represented only one aspect of India. He deplored the fact that India was divided by religious and social barriers and asked, "Can there be no wide meeting place where all sects may gather together and forget their differences ?" Reviewing the history of India he asserted that such a meeting place could be found in India, where no quarrels could arise, as the invitation would have gone forth in the name of One who was Shantam, Shivam, Advaitam.

On the 22nd December 1918, at a special meeting held in the mango grove in Santiniketan Rabindranath explained his ideas about the creation of an institution which would be a centre for the study of all eastern cultures. The name Visva-bharati was adopted for this centre and the Vedic text :

yatra visvam bhavati ekaniḍam

"where the whole world forms its one single nest"

was chosen as its motto.

V

There was, however, a still deeper ideal in the mind of Rabindranath. For a long time he had been much troubled by the clashes of nationalism "based on the blind pursuits of selfish ends and brute force and falsehoods". On the last day of the nineteenth century, Rabindranath had written a sonnet in Bengali :

satābdir surya āji raktarmegha mājhe asta gela

"The sun of the century sets amidst the bloodshed clouds of the west and the whirlwind of hatred".

"The naked passion of self-love of nations, in its drunken delirium of greed, is dancing to the clash of steel and the howling verses of vengeance".

He knew this was not the way of India :

"Keep watch, India
Be not ashamed, my brothers, to stand
before the proud and the powerful
With your white robes of simpleness;
And know that what is huge is not great,
and pride is not everlasting".

On his return from a tour in Europe in 1920 shortly after the first world war, Rabindranath began to think more and more of the meeting of the East and the West.

In 1921, in two Bengali lectures, one on 'The Call of Truth' and the other on 'The Meeting of Cultures,' he explained his views:

"It is a fact of unique importance in the history of the world today, that the human races have come together as they have never done before. In the olden days, geographical barriers kept them apart. The advance of modern science has altered the situation irrevocably. The physical barriers between man and man have been overcome; only the barriers of habit remain. In place of the natural obstacles of the past, they put up their own artificial modes of exclusion—their armaments, their prohibition tariffs, their national politics and diplomacies.

"The mentality of the world has to be changed in order to meet the new environment of the modern age. To accept the truth of our own age it will be necessary to establish a new education on the basis, not of nationalism, but of a wider relationship of humanity.

"It has been said in our scriptures: '*atithih devo bhava*', asking us to realize that the Divine comes to us as our guest, claiming our homage. All that is great and true in humanity is ever waiting at our gate to be invited. It is not for us to question it about the country to which it belongs, but to receive it in our home and bring before it the best we have."

On the 22nd of December 1921 the Visva-bharati was inaugurated as a public institution. Rabindranath explained its inner meaning:

"Visva-Bharati represents India where she has her wealth of mind which is for all. Visva-Bharati acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best."

VI

Rabindranath welcomed the West because it had brought the gift of science:

"Let us admit that modern science is Europe's great gift to humanity for all time to come. We, in India, must claim it from her hands, and gratefully accept it in order to be saved from the curse of futility by lagging behind. We shall fail to reap the harvest of the present age if we delay."

Speaking in China in 1924 he said:

"One great service the West has done us by bringing the force of its living mind to bear upon our life; it has stirred our thoughts into activity. For its mind is great; its intellectual life has in its centre intellectual probity, the standard of truth."

"I say again that we must accept truth when it comes from the West and not hesitate to render it our tribute of admiration. Unless we accept it our

civilization will be one-sided, it will remain stagnant. Science gives us the power of reason, enabling us to be actively conscious of the worth of our own ideals."

I may recall here that Rabindranath had encouraged the teaching of science at Santiniketan from the very beginning. In the early days there used to be a science laboratory in a room in the library building and and there were regular science classes for all the students of the school. Rabindranath was a keen observer of birds and wild flowers and plants and always encouraged the students to make careful observations of nature. He used to read with great interest books on general science and wrote many popular articles on science in Bengali; one volume of such articles was dedicated to our Upacharya, Satyendra Nath Bose as a scientist.

Rabindranath used to look forward to the future when India would be again great in the pursuit of science and in the application of science and technology for the improvement of the material conditions of our life. He had fully accepted science as a most significant feature of civilization but continually protested against the use of physical power for narrow nationalistic purposes.

"But the blind confidence of the strong in their apparent invincibility has often led them, from their dream of security, into terrible surprises of history... The time has come when we must use all our wisdom to understand the situation, and to control it, with a stronger trust in moral guidance than in an array of physical forces."

"It is cooperation and love, mutual trust and mutual aid which make for strength and real progress in civilization. New spiritual and moral power must continually be developed to enable men to assimilate their scientifie, gains, to control their new weapons and machines or these will dominate, enslave, and slay them."

VII

Rabindranath continued to preach the message of peace as long as he lived. In 1935 he pointed out :

"Buddhadeva had said : Conquer anger by compassion. The world saw the the end of a terrible only the other day. The victory that crowned one group of belligerents was a victory of armed might; but beeause brute force is not man's supreme souree of strength ; that victory has proved unfruitful and is only sowing the seeds of fresh dissension. Man's strength lies in mercy and compassion. The brute in man that has not yet perished does not allow him to realize this truth to which the Master paid homage when he said that all anger, whether one's own or of others, must be conquered by non-anger.

Unless man follows this injunction his life is bound to be a failure. The victory of anger and revenge by means of brute force does not bring peace, which mercy alone can confer."

The second world war broke out in 1939 and his spirit became more and more troubled. In May 1941, on his eightieth birthday, three months before his death, he wrote his last essay in Bengali on 'the Crisis of Civilization' and concluded with these words :

"As I look around I see the crumbling ruins of a proud civilization strewn like a vast heap of futility. And yet I shall not commit the grievous sin of losing faith in Man. I would rather look forward to the opening of a new chapter in his history after the cataclysm is over and the atmosphere rendered clean with the spirit of service and sacrifice. Perhaps that dawn will come from this horizon, from the East where the sun rises. A day will come when unvanquished Man will retrace his path of conquest, despite all barriers, to win back his lost human heritage.

"Today we witness the perils which attend on the insolence of might; one day shall be borne out the full truth of what the sages have proclaimed.

adharmenaidhate tāvat tato bhadrāni pasyali :
tatah sapatnān jayati, samūlastu vinasyati.

By unrighteousness man prospers, gains what appears desirable, conquers enemies, but perishes at the root".

VIII

Rabindranath had firm faith in the future of India, of Asia, and of the whole world. In 1921 he had said :

"In the midst of much that is discouraging in the present state of the world, there is one symptom of vital promise. Asia is awakening. This graat continent is full of hope, not only for Asia herself, but for the whole world."

He was confident that

"India was preparing to make her contribution to the world of the future and that it was a momentous period of her history, pregnant with possibilities."

He said in China in 1924 :

"Let us then be glad with a certainty of faith that we are born to this age when the nations are coming together. This bloodshed and misery cannot go on for ever, because, as human beings, we can never find our souls in turmoil and competition. There are signs that the new age has arrived."

IX

Rabindranath has influenced Indian thought deeply. On the occasion of his seventieth birthday in 1931, Jawaharlal Nehru sent the following message :

"I wish to pay my deep homage to one who has been as a beacon light to all of us, ever pointing to the finer and nobler aspects of life and never allowing us to fall into the ruts which kill individuals as well as nations. Nationalism, specially when it urges us to fight for freedom, is noble and life-giving. But often it becomes a narrow creed, and limits and encompasses its votaries and makes them forget the manysidedness of life. But Rabindranath Tagore has given to our nationalism the outlook of internationalism and has enriched it with art and music and the magic of his words, so that it has become the full-blooded emblem of India's awakened spirit."

India today has gained her place among the nations, and is again offering her hospitality to the whole world.

X

I shall conclude my address with the words which Rabindranath addressed to students in China in 1924 :

"What a delight it may be for you, and what a responsibility, this belonging to a period which is one of the greatest in the whole history of man ! We realize the greatness of this age dimly, in the light of this glowing fire of pain, in the suffering that has come upon us, a suffering that is world-wide."

THE CENTRE OF INDIAN CULTURE *by* Rabindranath Tagore. 1918.

AN EASTERN UNIVERSITY *by* Rabindranath Tagore. (From 'Creative Unity' 1922).

THE GROWTH OF THE VISVA-BHARATI, 1901-1921. *by* P. C. Mahalanobis.

VISVA-BHARTI QUARTERLY, April 1923.

TALKS IN CHINA *by* Rabindranath Tagore. 1924

SANTINIKETAN AND THE EDUCATIONAL INSTITUTIONS, Visva-Bharati Bull., No. 12, 1929.

GOLDEN BOOK OF TAGORE, 1931.

CRISIS IN CIVILIZATION *by* Rabindranath Tagore 1941

Dear Prasanta,

By now you must have moved up to Simla, while Rani is probably looking after the office. I feel quite elated, indeed proud, to see that your services are in such demand for a variety of projects affecting the life of the nation. I do not suffer from provincialism, but when one finds an example of the typical Bengali intellect, the fact has to be admitted. The credit your work has earned is more than academic. Because of its practical bearing you are welcome everywhere. What is most to be commended is that you are building up talent, giving scope to many to fulfil their function. I trust your work will not suffer seriously because of the war. To hoodwink the doctors Rani has a tendency to feign illness. But from eye-witnesses' reports there is little cause for anxiety over these. My physical frame was working pretty well, but of late I have lost the old confidence. The roots have loosened, I can clearly feel that. On top of it the world news brings its own load of misery—there is little to be done except to wait for the inevitable to happen. Sometimes I write a little, to distract the mind. *

Your Poet

12-6-40

210 Cornwallis Street.
Calcutta.
18th December 1921.

Respected Sir,

Yesterday I sent a draft for the Constitution with Kalimohanbabu. After checking, please send it back to Calcutta as soon as you can. Surenbabu says that it should be shown to a lawyer. If you could return it by Tuesday, it would be possible for me to print it before the 9th of Pausa ; printing will be easier in Calcutta. Although a Bengali translation has to be made, the English version will be the authentic document—otherwise, difficulties may arise.

Please check up the first two or three clauses. There are no legal implications in them, and may, therefore, be changed as desired.

I am not particularly happy with the name "Visva-Bharati Samavaya." "Visva-Bharati Samaj" (SOCIETY) will be much better. The meaning that you have attached to the word 'samaj' in your essays—*Bharatvarsher Itihas*, *Swadeshi Samaj* etc,—will come out quite undistorted here also. You had said in your earlier writings that 'samaj' was at the root of the Hindu culture. If you keep the name "Visva-Bharati Samaj," it will be in accordance with your

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* Tr. Sisir Kumar Ghose

own ideas. The word has struck me for some time, as I am reading more and more of your writings now. It seems to have the significance which is not to be found in any other word. If we want to have any connection with what you had said about the ideals of our national life, the word 'samaj' cannot be abandoned.

The only objection raised that day to the word 'samaj' was that it smacked of '*Brahmo-samaj*'. The reason, however, doesn't seem very convincing. If the Brahmos feel scared at the very mention of anything Hindu, and, if that is dogmatism, then, rejecting the word 'samaj' for the only reason that the Brahmos have it, will he equally dogmatic. That day when the topic was raised, you at once preferred the name "Visva-Bharati Samaj." The spontaneity with which you put forward the suggestion was not without significance. I instantly approved of the name and thought that it agreed perfectly well with your ideals. Since then the more I am thinking about it, the more convinced I feel that the word can not be dispensed with.

As for myself, I have no doubt that the name 'Visva-Bharati Samaj' will be the most appropriate. The local associations may be called—'Visva-Bharati Calcutta Samaj' or 'Visva-Bharati London Samaj' etc. I have spoken my mind on it, now it is for you to consider if the word 'samaj' should be rejected at all.

The election of the members for the Trustee and the General Committee may preferably be deferred a little. For the present, the Siksha-Samiti and the Karma-Samiti may be formed. It has been decided that the Karma-Samiti will have 4 members from the General Committee, and one nominated by you. The names of Surenbabu, Ramanandababu, Nepalbabu, Hirenbabu and Jadubabu come readily to mind. It would be good to have a few members from outside. You could hold the election of the General Committee and the Trustee after returning from Benaras. I would be able to complete the drafts of the Regulations with the help of Surenbabu by that time. If we hold the elections just now, there would be no scope for including anyone from North India.

Yesterday I initiated a discussion on Visva-Bharati in the students' society. I did not expect a large audience, for the students are rather restless these days. But I was surprised to find a good gathering. I arranged the discussion to press the point home that inspite of problems and difficulties, our ideal should never be lost sight of ; and I feel very encouraged by the enthusiasm people showed that day. Many of them asked questions about Visva-Bharati. I am convinced that people are eager to hear our words but that we will have to tell them time and again.

You have written that you are going out on the 9th of Pausa, —— but will that be good for your health ? Wouldn't it be better if you start a few

days later when you have recovered a little more? If you are still weak, you had better postpone the journey.

With regards.*

Prasanta

গিরিধি

১৬ই নভেম্বর ১৯৩১

শ্রীচরণেষু

এবার সারা ছুটি ব'সে ব'সে আপনার পুরাণো লেখা প'ড়ছি। এই সব লেখা সম্বন্ধে আপনি তীব্র মন্তব্য করেছেন। আপনার দিক থেকে সেটা স্বাভাবিক। কিন্তু এ সম্বন্ধে আমাদের দিক থেকেও কিছু বলবার আছে।

একটা জিনিষ স্পষ্ট দেখতে পাচ্ছি। কম বয়সের লেখার সঙ্গে পরিচয় থাক্‌লে অন্য লেখা উপভোগ করা যায় ঢের বেশি। "তাই যা দেখিছ তা'রে ঘিরেছে নিবিড় যা দেখিছ না তারি ভিড়", এ কথা এ ক্ষেত্রেও খাটে। সব বড়ো লেখক সম্বন্ধে একথা সত্য কি না জানিনে, কিন্তু আপনার সম্বন্ধে যে সত্য তাতে সন্দেহ নেই, যে, ছেলেবেলার লেখার মধ্যে আপনার সব কয়টি মূল স্বরের আভাস পাই।

এ ছাড়া আরেকটা কথা আছে। আপনাকে সম্পূর্ণ জানতে হলে পুরাণো লেখা বাদ দেওয়া চলে না। মানুষের স্বভাবই এই যে, যার সম্বন্ধে তার আগ্রহ আছে, তার সমস্ত খুঁটিনাটি জিনিষও সে জানতে চায়, নইলে মন তৃপ্তি পায় না। সেদিন বিলিতি কাগজে দেখলুম যে বই বেরিয়েছে "*Shakespeare versus Shallow*; Shallow-র সঙ্গে Shakespeare-এর কবে কি ঝগড়া হয়েছে মহাকবির লেখা উপভোগ করবার জন্য তা জানবার কোন দরকার হয় না। কিন্তু তবু মানুষের মন তা জানতে চায়। আজ যদি কালিদাসের কোনো বাল্য-রচনা বেরিয়ে পড়ে তো আমার বিশ্বাস, যে, সে লেখা যতই কাঁচা হউক না কেন তা পড়বার জন্য আপনারও আগ্রহ হবে। মানসী, ক্ষণিকা, বলাকা, বা পূরবী যিনি লিখেছেন শুধু এইটুকু পরিচয়ের দ্বারা আমাদের মন সন্তুষ্ট হয় না। আমাদের মন পুরো একটি মানুষের পরিচয় পেতে চায়। সাহিত্য-রস বিচারের দিক থেকে হয়তো তা অনাবশ্যক, মানুষের হৃদয়ের দিক থেকে তার সার্থকতা আছে। আমার নিজের কথা বলতে পারি, মনের মধ্যে নিশ্চয়ই আফশোস থেকে গিয়েছে যে আপনার কম বয়সের গান আমরা শুনি নি। গান শুনি নি বটে, কিন্তু লেখা যদি পাই, তাই বা কম কি?

সব শেষে একটা কথা আছে। পুরাণো লেখার মধ্যে এমন অনেক জিনিষ আছে যা এখনো আমাদের আনন্দ দেয়। সাহিত্য হিসাবে এদের সময় ফুরোয় নি, আমার দৃঢ় বিশ্বাস যে বাল্য-রচনার মধ্যে খানিকটা আছে, যা কখনো পুরাণো হবে না। এ কথাটা অবশ্য প্রমাণ সাপেক্ষ; প্রত্যক্ষ প্রমাণ

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* Translated by Mahasweta Sinha

সংগ্রহ করছি। সুধীন্দ্র 'পরিচয়'-এর জন্ত লেখা চেয়েছেন। সেই সুযোগে এ বিষয়ে আমাদের বক্তব্য কিছু বলে নেবার ইচ্ছা আছে।

ইতিমধ্যে ইংরাজিতে একটা প্রবন্ধ লিখেছি। *Rabindranath Tagore as Humanist* ; আশা করছি Golden Book,-এর পক্ষে এটা সময়োপযোগী হবে। আপনি নিজের সম্বন্ধে লেখা প্রায় পড়েন না, তবু, এক কপি পাঠিয়ে দিচ্ছি, কয়েকটা কারণে যদি সুবিধা হয় একবার পড়ে দেখবেন।

পনেরো থেকে সত্তর বছর পর্য্যন্ত এক সঙ্গে একটা Sketch করেছি। প্রত্যেক অংশের ওজন ঠিক আছে কিনা এইটেই ভাববার কথা। চেষ্টা করেছি Objective ভাবে দেখতে ; কিন্তু নিজের মনের ঝোঁকে Perspective হারিয়ে ফেলা অসম্ভব নয়। Emphasis এর তফাৎ থাকবেই ; কিন্তু বড়োরকম ভুল না থাকে। একবার আপনাকে দেখিয়ে নিতে পারলে নিশ্চিত হতে পারি।

বুবা এখন গিরিধিতে ; তাকে প্রবন্ধটা দেখিয়েছিলুম। সে ব'লছে যে এ বিষয়ে বাংলায় বড়ো করে লিখি। বর্ত্তমান প্রবন্ধটা যেন Syllabus ; বুবা ব'লছে যে এর প্রত্যেকটি অংশ বাড়িয়ে ছুটো প্রবন্ধ ক'রতে। তাহ'লে ৬টি অংশে_১২টি প্রবন্ধ, প্রবাসীতে প্রত্যেক মাসে একটা ক'রে এক বছরে সবটা বেরুতে পারে। পরে তাহ'লে ২৫০।৩০০ পৃষ্ঠার একখানা বই হবে। লিখতে ইচ্ছা করছে। তাই এই প্রবন্ধটা দেখিয়ে নিতে চাই, যাতে কাঠামোটা ঠিক হয়।

বিশেষত এই প্রবন্ধের শেষের দিকে *Religion of Man* এর 'argument' খুব সংক্ষেপে দিতে চেষ্টা করেছি। ব্যাপারটা সহজ নয়। ছুয়েক জায়গায় একটু সন্দেহ আছে। সৌন্দর্যের অস্তিত্ব যেমন মানুষের রসানুভূতিতে, সত্যের উপলব্ধিও তেমনি মানুষের মনের সামগ্রী। বিজ্ঞানের তত্ত্বও নির্ণয় হয় মানুষের জ্ঞান, বুদ্ধি, বিবেচনার দ্বারা। এই হিসাবে বিজ্ঞানের সত্যও মানব-মনের সামগ্রী। অথচ ব্যক্তি বিশেষের খেয়ালের উপর বিশ্ব-জগতের সত্যের অস্তিত্ব নির্ভর ক'রছে না একথাও ঠিক। সকল মনের সমষ্টি দিয়ে বিশাল মানব-মন বা সর্ব্ব-মানব-মন তৈরি। বৈজ্ঞানিক সত্যের কষ্টিপাথর হ'চ্ছে এই সর্ব্ব-মানব-মন। সর্ব্ব-মানব-মনের অস্তিত্ব নিশ্চয়ই মানি। কিন্তু এইখানে আপনার কথা ঠিক ধরতে পেরেছি কিনা জানিনে।

এই সর্ব্ব-মানব-মনকে আমি দেখছি মানুষের ইতিহাস, সংস্কার, tradition, culture এর সমষ্টি রূপে, এক হিসাবে একেই সমগ্র মানব সভ্যতা বলা যায়। এই যে সর্ব্ব-মানব-মন এর সঙ্গে আমার একটি ব্যক্তিগত সম্বন্ধ নিশ্চয়ই আছে। এবং আমার দিক থেকে এই সম্বন্ধের মধ্যে সুখ দুঃখ আনন্দানুভূতিও আছে। কিন্তু এই সর্ব্ব-মানব-মনের দিক থেকেও কি কোনো সুখ দুঃখ আনন্দ অনুভূতি আছে ? এইখানেই হ'লো সমস্যা। এই কথাটা আমার কাছে তেমন পরিষ্কার হয়নি। বর্ত্তমান প্রবন্ধে এ সম্বন্ধে আমি বিশেষ কিছু লিখি নি ; যা লিখেছি তাতে আশা করি আপনার কথা কিছু ভুল ক'রে বলিনি।

এ গেল প্রবন্ধের কথা। আমার নিজের দিক থেকে *Religion of Man* সম্বন্ধে অনেক কথা বলবার আছে। বইখানা অনেকবার পড়েছি। General Smuts যে বলেছেন—"your best"—কথাটা বোধহয় ঠিক। (তবে Creative unityও আমার খুব ভালো লাগে)। কিছুদিন হলো শরীর ক্লান্ত থাকায় কাজের ভিড় অনেক কমাতে হয়েছে, তাতে মনের দিক থেকে একটু অবকাশ পেয়েছি। বুঝতে পারছি যে মনের গতি আবার একটা মোড়ের মাথায় এসে পৌঁছেছে।

গীতাঞ্জলির সময়ে আমার বয়স ছিল ষোলো। তখন থেকে কয়েক বছর 'গীতাঞ্জলি' আর 'শান্তিনিকেতন' উপদেশের আবহাওয়ার মধ্যে মন ডুবে ছিল। তারপরে একটা বড়ো রকম বদল হয়েছে। Cosmic reality, যা একেবারে impersonal, মন সেই দিকেই পুরোপুরি যায়। *Personality*র দিকটা অনেকদিন ধ'রে আমার মনে চাপা প'ড়ে গিয়েছিল। হয়তো ভিতরে ভিতরে তাতেও মন সন্তুষ্ট থাকে নি। যাই হউক আপনার *Hibbert Lecture* মনকে খুব দোলা দিয়েছে। তার একটা কারণ, এবারের লেখা একেবারে নোতুন, এ যেন নোতুন ভাষায় বলা। *Personality*'র দিকে আবার আমার চোখ ফিরেছে। এখন হাৎড়িয়ে বেড়াচ্ছি। কম বয়সে যেমন ক'রে নিজেকে ছেড়ে দিয়েছিলুম, এখন আর তা পারি না, সবটা তলিয়ে বুঝতে চাই। তাই আপনার কাছ থেকে কিছু শোনবার জন্য মন ব্যাকুল হয়।

বৈষ্ণব সাহিত্যে দেখি মানব-সম্বন্ধের মধ্যে ভগবানকে খুঁজেছে। কথাটাকে একেবারে উড়িয়ে দিতে পারছিনে। পনেরো কুড়ি বছর আগেকার কথা মনে পড়ে। গীতাঞ্জলি যুগের গানগুলি তখন আমাকে মাতিয়ে তুলেছে। তখন জানতুম না কিন্তু এখন স্পষ্ট বুঝতে পারছি যে তার মধ্যে অনেকখানি ছিল, human personality'র প্রভাব। হয়তো সব সময়েই এর দরকার আছে। এখন মনে হ'চ্ছে যে একবার যদি সেই জায়গায় আবার ফিরে যেতে পারি তা হ'লে আর ভাবনা থাকে না।

চিঠি অনেক বড় হয়ে গেল। যদি আপনার সুবিধা হয় তো উত্তর দেবেন, কিন্তু শরীর ক্লান্ত থাক্‌লে লিখবেন না। আমার ভয় হয় পাছে আপনার উপর জুলুম করা হয়।

আমরা বৃহস্পতিবার কলকাতা পৌঁছবো।

রাণীর আর আমার প্রণাম জানবেন। ইতি

স্নেহের

প্রশান্ত

NEWS AND NOTES

The University reopened on July 1 after an unprecedented hot summer in May and June that gripped the entire West Bengal. Although monsoon has officially set in, there has been little rain. Scorching heat continues and the bright autumnal sky offers no promise of green and gold.

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Surendranath Tagore, to whom the Swadeshi movement of the Bengal Partition days owes a great deal, is an unforgettable name in our cultural history. Visva-Bharati, in particular, has reasons to remember him as he was one of the architects in framing the constitution of this institution.

We observed the birth centenary of Surendranath on July 28. There was an exhibition on Surendranath in the morning. The exhibition was inaugurated by Sjta Sangya Devi, wife of Surendranath. She is now 82 and resides at Santiniketan. Sj Kalipada Roy dwelt on his reminiscences of Surendranath.

In the evening Santiniketan Karmi Mandali organized a function at Sinha-Sadan, presided over by Sj Upendra Kumar Das. Sj Hirendranath Dutta was the Chief speaker. The students of Patha-Bhavana read out relevant passages from Rabindranath and Surendranath. They also presented suitable songs for the occasion,

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We congratulate Sj Probhat Kumar Mukhopadhayay on his completing eighty years on July 27.

On this occasion, his admirers and well-wishers gathered at his residence to greet him.

Sj Mukhopadhayay is at present busy revising the second volume of his *magnum opus*, Rabindra Jibani.

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The organisers of Rabindra Mela gave a reception to Sj Ramkinkar Baij at Santiniketan on June 25. Sj Dinkar Koushik, Principal, Kala-Bhavana, presided over the function, Sj Amal Sarkar, Secretary, Rabindra Mela paid glowing tributes to the great sculptor. Sj Binodebihari Mukhopadhyaya spoke of the contributions of Sj Ramkinkar in the field of sculpture. The welcome address was read out by Sj Naba Kumar Seal. Srimati Sarmila Roy and Srimati Rita Ghose presented songs in the function.

On this occasion, an exhibition of Sj Ramkinkar Baij's works was held at Nandan,

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Here are the news items from Sriniketan :

A Bratinayak Training Camp was organised on June 4 at Sriniketan by the Village Extension Section. 14 Bratinayaks from the neighbouring villages attended the Training Camp.

The village youths and the trainees of the Adult Education Centre of Balipara and Kasipur villages renovated 2 wells and 1 Tube well through *Sramdan* in June. This has saved the villagers from the acute scarcity of drinking water during the severe drought.

Two plays were successfully staged by the local boys and girls of Surul village on June 8 and 9 with active help from the Village Extension Section.

Sj. Jagannath Ghose of the Village Extension Section, P. S. V. was sent to Literacy House, Lucknow for 3 weeks Adult Education Supervisor's Training Course. He successfully completed the said Training from April 24 to May 11 and resumed his duties at Sriniketan on May 13.

Sj Gobardhan Thakur, Cook of the C. I. T. Kitchen at Sriniketan expired on June 18 He was lying ill for the last few months. Sj Thakur joined the Visva-Bharati service in Juiy 1959. A condolence meeting was held on June 10 at Sriniketan to show respect to the departed soul.

We extend our sincere sympathy to the bereaved family.

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One Bratibalak Camp was organised on July 2 at Sriniketan which was participated by 100 Bratibalaks and Bratibalikas of the 15 Bratibalak troops of the neighbouring villages. They visited different Institutions of Sriniketan and Santiniketan in the morning and participated in a Sahitya Sabha held in the afternoon according to the programme drawn up for the purpose. Their meals were prepard by themselves at noon with the cereals brought by them individually from their homes.

A wholeday Conference of the Adult Education workers was held at Sriniketan on July 9 which was participated by 54 workers of the different Adult Education Centres. The Literacy and Social Education programmes of the year were largely discussed in the Conference. Methods of teaching Syllabus of Adult literacy and other allied subjects were also discussed in details. Adhyaksha, Saha-Adhyaksha and all the staff members of the village Extension Section actively joined the Conference.

The monthly meetings of the Brati Nayaks and Adult Education workers were also held at Sriniketan as usual on the July 23 and 30. It was decided in the meetings that each of the workers and students of the Adult Education Centers and the Bratibalaks and Bratibalikas would plant at least one seedling fruit or flower in their own plots in the villages during the current monsoon.

An assessment of individual performance in this regard will be made in the September next. Nearly 3000 plants and seedlings have been distributed for the purpose through the village extension section to the different A. E. Centres and Bratibalak Troops.

The Santhal villages of Kaliganja and Balipara within Visva-Bharati area repaired the village roads and drains through *shramdan* on the July 12. The staff members of the Village Extension Section were present on both the occasions.

A Seed Store has been started in the Village Extension Section at Sriniketan in July. Vegetale seeds collected from different villages through the workers are being distributed to the villagers and others free of cost from the Section.

The youths of Lalbandhpara and Balipara have constructed houses for accommodating Adult Education Centres through their own initiative and voluntary labour. Their works are commendable.

A sum of Rs. 300.00 (approx.) has been raised as individual contributions and donated to the Benuria Health Society for the development of an orchard in the premises of the Society.

●

Sj H. B. Majumder, Head of the Deptt. of Education attended the Eleventh National Seminar on Elementary Education at New Delhi as an expert from March 8 to March 10.

●

A workshop on Evaluation in elementary education was organised by the National Council of Educational Research and Training, New Delhi at Vinaya-Bhavana with Sj H. B. Majumder as its Director from April 17 to April 22. The representatives from different parts of India and Sj N. P. Banerjee, of Vinaya-Bhavana and Sj Biswanath Roy, of Patha-Bhavana participated in the workshop.

●

The Upacharya, Visva-Bharati inaugurated the Vinaya-Bhavana Exhibition of art, crafts and teaching aids on April 28. Tbe exhibition was open to the public for three days.

●

Here are the News items from F. C. W. T. C.

The first Composite Orientation Training Course in Family & Child Welfare for Mukhasevikas. Grihasevikas and Balsevikas commenced on June 2. 40 trainees from West Bengal have reported for the training course.

AT H. E. T. C.

Two months' refresher Training course for Gramsevikas commenced from April 20 and ended on June 19. Only seven Gramsevikas from different Development Blocks of West Bengal joined the course.

The trainees staged a drama on June 19.

The trainees were taken to Tarapeeth for a visit.

•

India Club, university of Queensland, (Australia) celebrated the birth anniversary of Gurudeva Rabindranath in May. The programme included songs of and readings from Tagore, talks and screening of the documentary film on Rabindranath by Sj Satyajit Roy. Professor J. I. Acroyd, Department of Japanese Language and Literature, University of Queensland gave an illuminating talk on *What the West can Learn from Tagore.* The programme ended with the national anthem of India.

•

The following adhyapakas in Physical Education of Visva-Bharati attended a Seminar on Physical Education at school level—primary to higher secondary—sponsored by the West Bengal Physical Education Association. The Seminar was held at Calcutta from June 16 to 18.

Sj S. N. Chaudhury, Sj R. Ray Chaudhuri, Sj D. Biswas, Sj H. Rakshit

Sj S. N. Chaudhury was appointed group leader for reporting upon physical education at Secondary and Higher Secondary level. The report and the recommendations of this group under the leadership of Sj Chaudhury were received by the General Assembly of the Seminar without alteration and addition.

Sj S. N. Chaudhury and Sj R. Ray Chaudhuri were unanimously elected Vice-President and Member of the Executive Committee respectively, of the West Bengal Physical Education Association for the term 1972-75.

•

Dr Karuna Moy Mukerji attended the "IXth International Congress of Public and Co-operative Economy" held in Vienna, Austria, during May 23-25, as Visva-Bharati's delegate. He participated in and contributed to the discussion on Lord Kennet's (Great Britain) Paper : "The Future Tasks of Public and Co-operative Economy—Our concern for the Future of Mankind" at the second session, and on Professor Helmut Frisch's (Austria) paper : 'The Role of Planning in Building the Future" at the 3rd Session. Also, Dr Mukerje, read his paper on "Public Enterprise in River Basin Development and

Economic Planning in India" on the final day of the Congress. After the Congress was over, Dr. Mukerji travelled for three weeks in England, France, Switzerland, Italy, and Greece, and studied certain types of agricultural farms and things of historical and economic interests.

•

Sj Sisirkumar Ghose spoke (March 17) at the Nehru Memorial Museum, New Delhi, on "Sir Aurobindo : The Poet Seer". On April 12 he gave a talk at the British Council, Calcutta, on "Aldous Huxley ; Novelist of Ideas". On June 17, 19 and 21 he delivered three lectures at the Udaipur University on Mystics and Society, Aldous Huxley and Sri Aurobindo. He also perticipated in a USEFI conference on Practical Criticism where he read a paper on "*The Waste Land* Revisited." He attended two Sahitya Akademi seminars on Sri Aurobindo in Madras (April 6-7) and in Calcutta (June 10-11) in which he persented papers on Sri Aurobind and Indian Aesthetics. On June 24 he spoke on "Inter-Religious Dialogue" at the Ramakrishna Mission Institute of Culture, Gol Park, Calcutta.

•

Sm. Kanika Banerjea, Adhyapika, Sangit-Bhavana, visited Bangladesh during the last summer vacation for four weeks. Sm Banerjea joined several musical gatherings where she gave Rabindra-Sangit recitals both at Dacca and Chitagong.

Sm Banerjea was invited by the Bangladesh Television Corporation and the Bangladesh Betar where she gave sittings of Rabindra Sangeet for V. T. R. with the Bangladesh Television, and for the Bangladesh Betar.

Receptions were arranged for Sm. Banerjea by the Dacca Press Club, Bharat-Bangladesh Maitri Samiti, Bulbul Academy of Fine Arts, Chhayanot, Chitagong Press Club etc. She also had an interview with Bangabandhu Sheikh Mujibur Rahman.

•

Sj Samir Kumar Ghosh, Adhyapaka in Physics, participated in an All India Summer Institute on Nuffield Advanced Level Physics Course, held in Aligarh University from June 1 to July 8. The Institute wss sponsored by the British Council and the U. G. C. with a view to reorienting the present syllabus, curriculum, method of teaching and evaluation of the Undergraduate teaching in Physics in the country. The participants had made some positive recommendations in this context to the U. G. C.

Sj Ghosh also had submitted some project works in the Institute.

•

The Utkal Sahitya Samaj, Cuttack, celebrated its diamond Jubilee from 6 May to 8 May. Dr N. Mishra, Head of the Department of Oriya, Visva-Bharati was invited to the function and read a paper on Trends of Criticism in Modern Oriya literature.

•

Dr Tarasankar Banerjee, Dean of students Welfare was invited to attend the 1st All India N. S. S. Coordinators' Conference at New Delhi in April. Dr Banerjee took part in framing the programmes of N. S. S. for the Jubilee of Indian Independence.

The Asiatic Society, Calcutta, recently published a research work of Dr Banerjee, entitled "Internal Trade Barriers in British India,Vol.-I, Bengal Presidency, 1765-1836",

Dr Banerjee has been nominated a member in the Editorial Board of the Journal of Indian History by the University of Kerala.

•

Sj Gora Sarbadhikary, Adhyapaka, Sriniketan music unit, particiated in the birth anniversary functions of Gurudeva held at Jarasanko, Rabindra Sadan and Rabindra Mela, Calcutta. He also visited Bangladesh during the summer recess where he gave recitals of Gurudeva's songs at several functions in Dacca and Chitagong. Sj Sarbadhikary also took part in Bangladesh Television and Bangladesh Betar. He had an interview with Bangbandhu.

•

An exhibition of works of art by Sj Pranab Sengupta was on view from July 25 to July 30 at Nandan, Kalabhavana. It was largely attended.

•

The Photographs of Professor Mahalanobis reproduced in this issue are by courtesy of the Photographer Sj Bishu Paul.

•

Weather Reports for the months of June & July 1972 :

Maximum Temperature	43·9 °c	on 9. 6. 72
Minimum Temperature	21·4 °c	on 13. 6. 72
Maximum Humidity	86%	on 23. 6. 72
Maximum Rainfall	79.2 m.m	on 24. 7. 72
Maximum Temperature	36. 60°c	on 27. 7. 72
Minimum Temperature	23. 60°c	on 24. 7. 72
Maximum Humidity	97%	on 18. 7.72
Maximum Rainfall	62. 1 m. m.	on 14. 7. 72

A VISIT TO SONAR BANGLA

[Thirtyone students of Visva-Bharati visited Bangladesh during the last summer recess. The trip was arranged by the Visva-Bharati Chhatra Sammilani. They left on May 7 and reached Dacca via Jessore and Khulna on May 10. Srimati Sarmila Roy, one of the members of the party wrote for us a description of the journey which is published here.]

We reached Dacca in the middle of the night. The tranquil echoes of the early morning *Ajaan* from a nearby mosque woke us up. We were taken to the music school of an ex-student of our Sangit-Bhavana. Later on, we, (girls students) stayed at the Rokeya Hall, the University girls' hostel. Though we spent only a few days there we had a sense of belonging —the kindness and hospitality that were spontaneously extended by teachers and students alike, can never be forgotten. On the next day we went to see the Bengali department of Dacca University. Dr Nilima Ibrahim gave us a warm welcome and received the books that we offered as token of friendship on behalf of Visva-Bharati Chhatra Sammilani. The next appointment was with the Vice-Chancellor, Dr Abu Sayeed Chowdhury. He outlined in brief the rehabilitation programme that was being carried out for the welfare of the students and teachers who had suffered during the war. We also discussed with him how we might strengthen more the bonds of friendship by exchanging books and teachers.

A visit to Dacca television centre was another memorable experience. We saw there *Rupasi Bangla*, a documentary film. At Bangla Academy there was a very good library and also a shop which sold books published by the Academy. We met the budding artists of Bangladesh at the Art College. Wherever we went we felt there was an undercurrent of strong determination to overcome all hardships and to find a new and richer meaning of existence free from oppression and striving after a proper identification with cultural heritage.

On the occasion of Gurudeva's birth anniversary the lovers of Rabindra-Sangit gathered together. The young artistes paid their homage through songs sung with deep understanding.

When we left Dacca for Rajsahi we left a part of ourselves behind. We were nostalgic, more so, because we could not meet Bangabandhu who was unwell at that time.

At Rajsahi University we were again received with affection and hospitality by Doctor M. Ahmed and Mr. Rahaman and many others. We visited Varendra Museum which has survived the onslaughts of war. There was an important collection of rare *Pala* manuscripts and Paharpur *terra cottas*.

It was now time to say goodbye. So many things were left unseen and unknown. But the urdaunted spirit that is kindled in the hearts of those we came in contact with was worthy of a brave new nation. As we left the Bangladesh border behind and drove towards Malda we had the last glimpse of the Bangladesh flag that marked the boundary of *Sonar Bangla.*

EXAMINATION RESULTS

On the basis of their pass in both the parts of the M. A. Examination the following candidates are declared to have qualified for the M. A. Degree in subject as shown under.

Name	*Class*
ENGLISH	
(In alphabetical Order)	
Sanghamitra Ghosh	II
Sreejata Bhattacharya	II

The result of the candidate bearing Roll No. MA-60 is incomplete.

ECONOMICS	
(In Order of Merit)	
Dipak Chattaraj	I
Sambhu Nath Pyne	II
{ Mridula Ghosh	II
{ Sisir Kabi	II
{ Sumana Kar	II
Apurba Kumar Das	II
Debi Prasad Chakravarty	II
Sabita Mukherjee	II
PHILOSOPHY	
(In Alphabetical Order)	
Adhikarimayum Haridas Sharma	II
Amitabha Das Gupta	II
Anjana Ray	II
Anuradha Chatterjee	I
Bithika Gupta	I
Gurumayum Ranjit Sharma	II

Mohammad Badruddoza	II
Parul Rani Tagore	II
Yashoda Krishna Rao	II
Yumlemuem Kalachand Singh	II

The result of the candidate bearing Roll No. MA-119 is incomplete.

•

The following candidates are declared to have passed the second part of the M. A. Examination held in December, 1971.

ENGLISH : Amarendra Dutt

PHILOSOPHY : Jyoti Prakash Mitra

•

The following candidates are declared to have passed the First Part of the M. A./M. Sc. Examination in Mathematics held in January-February, 1972.

(*Arranged in Alphabetical Order*)

Amaresh Chattopadhyay, Amaresh Ghosh, Arun Basu, Debi Pada De, Gajendrabadan Chaudhuri, Jayanta Pada Midya, Karun Kumar Pal, Mukti Pada Mukhopadhyay, Pankaj Datta, Pares Nath Bandyopadhyay, Sunil Kumar Das, Tapandeb Chakrabarti.

•

On the basis of their pass in both the parts of the M. Sc. Examination the following candidates are declared to have qualified for the M. Sc. Degree in subject as shown under.

ZOOLOGY

(*Arranged in Alphabetical Order*)

Name	*Class*
Ajita Mukhopadhyay	I
Amalendu Chatterjee	I
Amal Krishna Karmakar	I
Ambujananda Ray	I
Gopal Chandra De	I
Jana Rana	II
Krishna Sen	I
Manas Kumar Misra	II
Prabir Kumar Das	II
Sailendra Nath De	I

The results of the candidate bearing Roll No. MA-64, 65 & 71 are incomplete.

•

On the basis of their pass in both the parts of the M. Sc. Examination the following candidates are declared to have qualified for the M. Sc. Degree in subjects as shown under.,

CHEMISTRY

(Arranged in Alphabetical Order)

Name	*Class*
Dilip Kumar Ray	II
Nomi Nath Roy	II
Sati Rani Kundu	II

Based on this Office Notification of even number dated May 2, 1972, the results in Chemistry are arranged below in order of merit.

Name	*Class*
Kailas Chowdhury	I
Md. Enamul Karim	II
Shanti Hajra	II
Digbijoy Lahiri	II
Dilip Kumar Ray	II
Sati Rani Kundu	II
Binayendra Kishore Chakrabarty	II
Nomi Nath Roy	II
Aloke Kumar Sen	II
Atanu Ghose	II

●

The following candidate is declared to have passed the B. Sc. (Honours) Examination held in 1971 after successful completion of a three year Course of Study in Parts I & II and has qualified for the B. Sc. (Honours) Degree.

CHEMISTRY

Name	*Class*
Shyama Charan De	II

●

The following candidate is declared to have passed the B. Sc. (Honours) Part I Examination held in August-September, 1971, on clearing the back-subject shown against his name.

Name	*Subject*
Samir Kumar Sarkar	Chemistry Major

●

The following candidate is declared to have passed the B. Sc. (Honours) Examination on successful completion of a Three-year Course of Studies in Part I, Part II & Part III, and has qualified for the B. Sc. (Honours) Degree.

Name	PHYSICS	*Class*
Mulchand Agarwala		II

The following candidates are declared to have passed the First Part of the M. Sc. Examination held in January-February, 1972.

PHYSICS

(Arranged in Alphabetical Order)

Apurba Kabiraj, Asok Kumar Bandyopadhyay, Madhusree Chanda, Sasanka Sekhar Mandal, Sib Mohan Sinha, Ujjal Mukherjee

The result of the candidates bearing Roll Nos M. Sc—3, 5, 8, 10 & 17 are in complete.

CHEMISTRY

(Arranged in Alphabetical Order)

Ajit Kumar Paul, Amal Kumar Mukherjee, Animesh Kumar Guha, Delphi Chatterjee, Dilip Kumar Ray, Dilip Narayan Choudhuri, Karali Prasad De, Mohammed Giasuddin, Nomi Nath Roy, Sati Rani Kundu, Subir Kumar Roy, Sukla Bhattacharya, Swapan Kumar Basak.

BOTANY

(Arranged in Alphabetical Order)

Banani Sen, Jayanta Kumar Datta, Pradip Kumar Bhowmick, Suniti Kumar Mandal, Syamalendu Saha, Trinath Saha.

ZOOLOGY

(Arranged in alphabetical order)

Bibudhendra Kumar Mishra, Dhananjay Pal, Dhyanendra Kumar, Mita Guin, Shelly Sengupta.

The results of the candidates bearing Roll Nos. M. Sc—75, 77 and 78 are incomplete.

●

The following candidates are declared to have passed the First Part of the M. A. Examination held in January, 1972.

ENGLISH

(Arranged in Alphabetical Order)

Adittya Krishna Sarbadhikary, Amarendra Dutt, Md. Shafiul Alam.

BENGALI

(Arranged in Alphabetical Order)

Anuttam Biswas, Arati Paul, Dipti Sil, Gangadhar Mandal, Minakshi Bandyopadhayaya, Preety Sidhanta, Purabi Kabi, Shibaprasad Saha, Swapna Chakraborty.

The Results of the candidates bearing Roll Nos. M.A—6, 7, & 13 are incomplete.

SANSKRIT

Harendra Nath Sarkar

The results of the candidates bearing Roll Nos. M. A—23, 24, 25, 26, 28, 29, 30, and 31 are incomplete.

HINDI

Nirmala Mandal

ORIYA

(Arranged in Alphabetical Order)

Fakir Chandra Singh, Rabindranath Sahoo, Sipra Roy

HISTORY

(Arranged in Alphabetical Order)

Bani Roy, Debika Sinha, Hirak Kanti Mukhopadhyay, Ila Chowdhury, Maya Mukhopadhyay, Pinaki Bhusan Bhaduri, Rabindra Nath Dutta, Ratna Chatterjee Surekha Basu, Sutapa Gupta.

PHILOSOPHY

(Arranged in Alphabetical Order)

Asoke Kumar Mukherjee, Indra Narayan Mukhopadhyay, Jyoti Prokash Mitra, Nirmalangshu Mukherji, Raka Chatterji, Sailaja Sankar Ray, Suvadra Neogi.

The result of the candidate bearing Roll No. MA—54 is incomplete.

Results in the subjects Economics and Ancient Indian History & Culture are incomplete.

Prabir Kumar Das is declared to have passed the examination of the First year of the Part II (Senior) of the Post-graduate Diploma course in Chinese Studies held in January-February, 1972.

Sourindra Nath Banerjee is declared to have passed the Part I of M. A. Examination in Chinese held in January-February, 1972.

•

The following candidates are declared to have qualified for the Post-Graduate Diploma in Chinese Studies.

(Arranged in order of merit)

Name	*Class*
Subarna Kar	I
Prabir Kumar Das	I
Anandamayee Ghosh	II

•

The following candidates are declared to have passed the Certificate Examination in Library Science held in January-February, 1972.

(In order of merit)

Benoy Bhusan Rudra	Distinction
Arani Kumar Mukherjee	Distinction
{ Aniruddha Roy	Distinction
{ Suman Mukherjee	Distinction
Bata Krishna Pal	Distinction
Dwijapada Das	Distinction
Sahajananda Majumdar	Distinction
Surajit Bayal	Distinction
Sisir Kabi	Distinction
Dilip Kumar Pal	Distinction
Asit Baran Mukherjee	Distinction
Gauri Datta	Pass
{ Dipali Choudhury	Pass
{ Sanghamitra Ghosh	Pass
Sisir Kumar Mukherjee	Pass
Amarendra Paul	Pass
Mritunjay Paul	Pass

•

The following candidates are declared to have passed the B. Sc. (Ag.) Honours Part I (Compartmental) Examination held in April-May, 1972.

Arranged in alphabetical order : Abhijit Ganguly, Asok Kumar Das, Baidyanath Sarkar, Boudhayan Mukhopadhyay, Santosh Kumar Samanta.

•

Adrija Sankar Roy is declared to have passed the B. Sc. (Ag.) Honours Part II (Compartmental) Examination held in April-May, 1972.

•

Gopal Mukherjee is declared to have passed the Bachelor of Social Work (Honours) Part II Examination held in May, 1972.

M. A. Examination, 1971

The following cannidates are declared to have qualified for the M. A. Degree in subject as shown under.

BENGALI

(Arranged in Alphabetical Order)

Name	*Class*
Krishna Sen	II
Pranati Chowdhury	II
Shyamali Basu	II

The results in the subject Bengali are arranged below in order of merit.

(In Order of Merit)

Name	*Class*
Alpana Roy Chowdhuri	I
Krishna Sen	II
Sitansu Ray	II
Tarit Kumar Ghosh	II
Nirupama Chowdhury	II
Pranati Chowdhury	II
Rani Arundhati Singh	II
Shyamali Basu	II

ENGLISH

Amarendra Dutta	II

The results in the subject English are arranged in order of merft.

(In order of merit)

Name	*Class*
Sreejata Bhattacharya	II
Amarendra Dutt }	II
Sanghamitra Ghosh }	II

SANSKRIT

Name	*Class*
Mokshada Ranjan Chakravarti	II

HISTORY

(Arranged in Alphabetical Order)

Hirak Kanti Mukhopadhyay	II
Sutapa Gupta	II

The results in the subject History are finally arranged in order of merit as follows :-

(In Order of Merit)

Name	*Class*
Suhita Saha	I
Hirak Kanti Mukhopadhyay	II
Priya Ranjan Nath	II
Mir Rauson Ali	II
Manik Chandra Ghosh	II
Khoda Newaj Mondal	II
Sutapa Gupta	II
Sikha Taraphdar	II
Mohini Ranjan Bhattacharya	II

PHILOSPHY

Name	*Class*
Jyoti Prokash Mitra	II

The results in the subject Philosophy are arranged below in order of merit.

(In Order of Merit)

Name	*Class*
Anuradha Chatterjee	I
Bithika Gupta	I
Yashoda Krishna Rao	II
Adhikarimayum Haridas Sharma	II
Amitabha Das Gupta	II

Anjana Ray	II
Gurumayum Ranjit Sharma	II
Mohammad Badruddoja	II
Parul Rani Tagore	II
Yumlembam Kalachand Singh	II
Jyoti Prakash Mitra	II

•

M. A. Part I Examination, 1971

The following candidates are declared to have passed the First Part of the M. A. Examination held in January, 1972.

BENGALI

(*Arranged in Alphabetical Order*)

Namita Bhattacharjee
Sourendra Nath Banerjee

The results of the candidates bearing Roll No. MA—13 is incomplete.

SANSKRIT

(*Arranged in Alphabetical Order*)

Banani Das Choudhury
Piyali Palit

The result of the candidate bearing Rool No. MA—24, 25, 26. 29, 30 and 31 are incomplete.

ECONOMICS

The results of the candidates bearing Roll No. MA—44, 46, 48 and 49 are incomplete.

PHILOSOPHY

The result of the candidate bearing Roll No. MA—54 is incomplete,

ANCIENT INDIAN HISTORY AND CULTURE

The result of the candidate bearing Roll No. MA—16 is incomplete.

•

B. A. (Honours) Back Subject Examination, 1971

New Ordinance (Annulal Examination Scheme)

The following candidateis are dec'ared to have passed the B. A. (Hons.) Examination on successful completion of a Three-year Course of Studies in Part I, Part II and Part III, and has qualified for the B. A. (Honours) Degree.

ECONOMICS

Name	*Class*
Asoke Kumar Mukhopadhyay	II

•

B. Sc. (Honours) Back Subject Examination, 1971

New Ordinance (Annual Examination Scheme)

The following candidates are declared to have passed the B. Sc. (Hons,) Examination on successful completion of a three-year Course of studies in Part I, Part II and Part III, and have qualified for the B. Sc. (Honours) Degree.

PHYSICS

Name	*Class*
Amlan Datta Mandal	II
Subhas Kumar Samanta	II

B. Sc. (Honours) Back Subject Examination, 1971

Old Ordinance (Past I and Part II Scheme)

The following candidates are declared to have qualified for the B. Sc. Pass Degree.

Rabindranath Bera, Samir Kumar Sarkar

•

M. Sc. Examination, 1971

The following candidates cre declared to have qualified for the M. Sc. Degree in subject as shown under.

MATHEMATICS

(Arranged in Alphabetical Order)

Name	*Class*
Amaresh Ghosh	II
Gajendrabadan Choudhuri	II
Tapandev Chakravarty	II

ZOOLOGY

Pulletikurthi Shanti Kiran II

The results in the subject Zoology are arranged below in order of merit.

Name (*In Order of Merit*)	*Class*
Amalendu Chatterjee	I
Gopal Chandra De	I
Ajita Mukhopadhay	I
Krishna Sen	I
Sailendra Nath De	I
Ambujananda Ray	I
Amal Krishna Karmakar	I
Pulletikurthi Shanti Kiran	II
Manas Kumar Misra	II
Jana Rana	II
Prabir Kumar Das	II

•

M. A. Part I Examination, 1971

The following candidates are declared to have passed the First Part of the M. A. Examination held in January, 1972.

BENGALI

Madhusudan Boura

ANCIENT INDIAN HISTORY AND CULTURE

Guru Gobinda Roy

SANSKRIT

(Arranged in Alphabetical Order)

Anjali Das, Bishnupriya Lahiri, Jharna Hazra, Malabika Sinha, Shubhra Mukhopadhyay, Srilekha Ghosh.

ECONOMICS

The results of the candidates bearing Roll No. MA—44, 46, 48 and 49 are incomplete.

PHILOSOPHY

The result of the candidate bearing Roll No. MA—54 is incomplete.

●

M. Sc. Part I Examination, 1971

The following candidates are declared to have passed the First Part of the M. Sc. Examination held in January—February, 1972.

PHYSICS

(Arranged in Alphabetical Order)

Aparna Mujumder, Bholanath Samanta, Sumitra Biswas.

ZOOLOGY

(Arranged in alphabetical Order)

Mahammod Naser, Piyus Kanti Ghosh, Pulletikurthi Shanti Kiran.

Higher School Certificate Examination. 1972

The following candidates are declared to have passed the Higher School Certificate Examination had in June-July, 1972,

GROUP—I—HUMANITIES

FIRST DIVISION *(In Order of Merit)* Sovona Majilya, Reeta Majumdar Bithika Das Gupta, Gitanjali Das, Jayati Dey.

SECOND DIVISION *(In alphabetical Order)* Anshuman Roy, Anusree Goon, Bani Gayen, Chandrika Laha, Geeta Banerjee, Gautam Ghosh, Kajari Majumder, Kankana Acharya, Malabika Sarkar, Manju Rani Pal, Panchali Dutta.

GROUP—II—SCIENCE

FIRST DIVISION *(In Order of Merit)* : Junu Rani Das, Sugata Majumdar, Soumitra Bandyopadhyay, Krishna Bhowmic, Ashok Rumar Sircar, Suhas Rakshit, Durba Bandyopadhyay, Keya De, Chitrakar Karmakar, Sunanda Ghatak, Priyaranjan Ghosh, Punyabrata Chakraborty.

SECOND DIVISION *(In alphabatical Order)*: Ajit Kumar Saha, Ashok Kumar Gayen, Indrabrata Bhattacharya, Ketaki Roy Chowdhury, Mohammad Shafi, Neelanjana Sarkar, Prabir Kumar Ghosh, Raj Ranjan Patnaik, Santasil Das, Satyabrata Chakraborty, Sekhar Mukherjee, Shyamasri Mitra, Subhendu Ranjan Ghosh, Sudeshna Biswas.

THIRD DIVISION : Kazi Fazley Ali

Higher School Certificate Examination, 1972

Based on the results of the Higher School Certificate Examination held in June—July, 1972 the following condidates are declared to be eligible for admission to the Compartmental Examination in *English.*

GROUP—I—HUMANITIES

Bangabala Muherjee, Gita Chakravorty, Jayasree Talukdar, Kalyani Chatterjee, Karabi Datta, Manjusree Ghosh, Mita Bandyopadhyay, Subhra Mukaty, Ira Mukhopadhyay, Swapan Kumar Sarkar.

GROUP—II—SCIENCE

Krishna Ghosh	Physics
Pranab Kumar Modak	English
Sarbottam Ganguly	English
Shivadeva Ghosal	English
Swapan Kumar Paul	English

•

B. Sc. (Honours) Examination, 1971

OLD ORDINANCE (PART I & PART II SCHEME)

The following candidates are declared to have qualified for the B. Sc. Pass Degree.

(In Alphabetical Order)

Anil Kumar Konar, Madan Mohan Banerjee.

•

Diploma Examination in Weaving—1972

The following candidates are declared to have passed the Diploma Examination in Woodwork held in April, 1972.

FIRST DIVISION

Balaram Das

SECOND DIVISION

(Arranged in Alphabetical Order)

Brahmacharimayum Kundalata Devi, Kongbrailakpam Sanahanbi Devi, Prasanta Kumar Saha.

•

Diploma Examination in Woodwork—1972

The following candidate is declared to be eligible for admission to the Compartmental Examination.

Prithwi Kumar Chatterjee

•

M. Sc. Examination in Physics, 1971

The result in the subject Physics are arranged below in order of merit.

Name	*Class*
Amitava Datta	I
Kasi Nath Niyogi	I
Alok Kumar Mukherjee	I
Mahendranath Sinha Roy	I
Monika Mondal	I
Biswajit Chattoraj	I
Pratibindhya Ghosh	II
Ganga Sarag Rano	II

•

M. A. Part I Examination, 1971

The following candidates are declared to have passed the First Part of the M. A. Examination held in January, 1972,

ECONOMICS

(Arranged in Alphabetical Order)

Ganga Dhar Banerjee, Madhumita Das, Surupa Das,

PHILOSOPHY

Jiban Krishna Mandal

M. A./M. Sc. Supplementary Examination, 1971

The following candidates are declared to have qualified for the degree in subject as shown under :

MATHEMATICS

NIL

PHILOSOPHY

Name	*Degree*	*Class*
Purabi Dhar	M. A.	II
(Regd. No. F 279 of 1956-57).		

•

Bachelor of Soclal Work (Honours) Examination, 1972

PART III (FINAL)

The following candidates are declared to have passed the Bachelor of Social work (Honours) Examination held in June 1972, after completion of a Three-year Course of Studies and have qualified for the B. S. W. (Honours) Degree.

In Order of Merit

Name	*Class*
C. Vijaya Raghavan	II
Anup Tripathi	II
Gopal Mukherjee	II

•

M. Sc. Examination in Mathematics, 1971

The results in the Subject Mathematics are finally arranged in order of merit as follows :

MATHEMATICS

(*In Order of Merit*)

Name	*Class*
Sudarsan Chakraborty	I
Sisir Kumar Chattopadhyay	I
Puspajit Mandal	I
Jagannath Saha	I
Tamal Krishna Bhattacharyya	I
Abdus Salam Khan	II
Bharat Chandra Maiti	II
Sk. Aftabuddin	II
Noorjahan Khatun	II
Gour Chandra Das	II
Bholanath Chattopadhyay	II
Santosh Kumar Roy	II
Lipika De	II
Gajendrabadon Choudhuri	II
Amarendra Paul	II
Amaresh Ghosh	II
Tapandev Chakravarty	II
Pares Chandra Panja	II

•

M. A. Examination, 1971

The result in the subject Sanskrit are arranged below in order of merit.

SANSKRIT (*In Order of Merit*)

Name	*Class*
Madhu Chhanda Chauhhuri	I
Surasree Das	I
Sumitra Chatterjee	II
Sujata Chakrabarty	II
Subha Sen Gupta	II
Mokshada Ranjan Chakravarti	II

●

DOCTOR OF PHILOSOPHY

The undermentioned candidates are declared to have qualified for the Degree of Doctor of Philosophy (Ph. D.) on presentation of theses noted against their names.

The Degree will be conferred on them at the next Convocation of the University.

Name of candidate	*Department*	*Subject of the thesis*
Sri Uday Sankar Ray	Chemistry	Analytical Studies of Metals with Liquid Ion-Exchanger.
Sri Jibendra Kumar De	Education	Tagore's Contribution to Education for International Under--standing.

দূর হতে ভেবেছিনু মনে
দুর্জয় নির্দয় তুমি, কাঁপে পৃথ্বী তোমার শাসনে।
দুঃখ তুমি, তুমি বিভীষিকা,
বিশ্বের বিদীর্ণ বক্ষে জ্বলে তব লেলিহান শিখা।
দক্ষিণ হাতের শেল উঠেছে ঝড়ের মেঘপানে,
সেথা হতে বজ্র টেনে আনে।
ভয়ে ভয়ে এসেছিনু দুরু দুরু বুকে
তোমার সম্মুখে।
তোমার ভ্রূকুটিভঙ্গে তরঙ্গিল আসন্ন উৎপাত,—
নামিল আঘাত।
পাঁজর উঠিল কেঁপে,
বক্ষে হাত চেপে
শুধালেম, "আরো কিছু আছে নাকি,
আছে বাকি
শেষ বজ্রপাত?
নামিল আঘাত।
এইমাত্র, আর কিছু নয়।
ভেঙে গেল ভয়।
যখন উদ্যত ছিল তোমার অশনি
তোমারে আমার চেয়ে বড়ো বলে নিয়েছিনু গনি।
তোমার আঘাত-সাথে নেমে এলে তুমি
যেথা মোর আপনার ভূমি।
ছোটো হয়ে গেছ আজ,
আমার টুটিল সব লাজ।
যত বড়ো হও,
তুমি তো মৃত্যুর চেয়ে বড়ো নও।
আমি তার চেয়ে বড়ো এই শেষ কথা বলে
যাব আমি চলে॥

৭ আগষ্ট
১৯৩৮

শ্রীরবীন্দ্রনাথ ঠাকুর

১

চিত্ত যেথা ভয়শূন্য উচ্চ যেথা শির,
জ্ঞান যেথা মুক্ত, যেথা গৃহের প্রাচীর
আপন প্রাঙ্গণতলে দিবসশর্বরী
বসুধারে রাখে নাই খণ্ড ক্ষুদ্র করি,
যেথা বাক্য হৃদয়ের উৎসমুখ হতে
উচ্ছ্বসিয়া উঠে, যেথা নির্বারিত স্রোতে
দেশে দেশে দিশে দিশে কর্মধারা ধায়
অজস্র সহস্রবিধ চরিতার্থতায়,
যেথা তুচ্ছ আচারের মরুবালুরাশি
বিচারের স্রোতঃপথ ফেলে নাই গ্রাসি,
পৌরুষেরে করে নি শতধা; নিত্য যেথা
তুমি সর্ব কর্ম চিন্তা আনন্দের নেতা,
নিজ হস্তে নির্দয় আঘাত করি, পিতঃ,
ভারতেরে সেই স্বর্গে করো জাগরিত ॥

শ্রীরবীন্দ্রনাথ ঠাকুর

Volume XL Number 1 & 2 | Price : 50 Paise |
Editors : Bikash Chakravarty || Purnananda Chattopadhyaya
Registered No. C 2091
Printed and Published by Piyushkanti Das Gupta,
Santiniketan Press, Birbhum, West Bengal

VISVA-BHARATI NEWS

September 1972

LETTERS TO GURUDEVA

C. F. ANDREWS

(Continued from June issue)

(92)

At Colombo,
P. & O. S. N. Co.,
S. S. Medina,
[Oct. 1915.]

My dear friend,

This morning is very quiet and I should like so much to write to you once more before we start on our long voyage.

But first there are some points I would write to you about which are on my mind.—From all I have heard here from reliable sources that Buddhist propagandist * * is all you felt about him and much worse—a thoroughly bad man. Do not let either the Ashram or anyone else you know have anything to do with him. He is one of that worst form of hypocrites,—who cloak their hypocrisy under the guise of religion and degrade unspeakably the beautiful name of religion itself. I hear he is setting up a Buddhist house in Calcutta. Would you warn any one, who asks you, against him ? He is not really fit for decent society,—from the things that I have heard here at first hand.

This island has been full of riot and unrest, and my advice would be that you should not this time follow your Aryan ancestor, Rama, across the strait. Ravana—the spirit of unrest and violence—is still in Lanka, and you need a quiet holiday amid simple folk,—not in the midst of 'problems'. In Travancore and Cochin, and on the Malabar Coast,—so they tell me,—you will get ideal scenery, cool and beautiful weather, and a people as yet unspoilt and simple.

Another point—I do not at all despair of Nogen's getting a direct appointment to this deputy Directorship from the Secretary of State in England. I do not know Mr. Austen Chamberlain personally, but I know Lord Islington quite well and the Hon. E. S. Montagu (the present and the past Under Secretaries) and I have written to both of them, and also to C Seaton, one of the Chief Secretaries in the India Office who is known to me also. The more I think over it, the more I feel that, with your own direction and advice, Nogen might do more than anyone else to bring the Department into touch with the people. If it were not for the love and respect which the peasants of E. Bengal have for you and for your family, I could not have written so strongly : so that if Nogen gets it he will owe it indirectly to you —I have asked Charles Seaton to write to Nogen at Jorashanko if the post could only be obtained by Nogen's going to England. If that were the case, and a short stay in England would bring the

post with it, then I should think it would be worth while for Nogen to go and get it by residence there. In the meanwhile, so long as nothing definite is settled, I feel it would be one excellent thing for Nogen to spend the winter with Dr. Mann at Poona.

You will be relieved to know that I have taken the bull by the horns, and decided for both of us that we should go First Class instead of Second for the rest of the journey. We received a present from the Marwaris at Ahmedabad of 250 rupees, and the difference is so small that this nearly covers it. The motion of the screw and the smells and the bad food on the 'Novara' quite upset us both, and I was desparately sea sick into the bargain. Indeed it simply became clear that I could not get through the long voyage ahead under those conditions : and so we both came to an immediate decision. Willie also needs a real holiday and good feeding, and I am sure you would agree with me that we have no business to make victims of ourselves, unnecessarily, for 300 rupees! The Marwaris themselves would not like it and we should be good for nothing in Australia and Fiji if we did.

Mr. Gandhi gave us two very striking facts with regard to indenture. First, the Indians who return to Madras and Behar and U P. disseminate new vices among the simple village peasants of India. Mr. Gandhi says they have acted like plague spots on certain districts in Tamil country. Secondly, Government by entering into the system at all gives it a prestige and thus becomes itself a recruiter. Each wretched recruiting agent uses the name of the Sarkar. I have written to the Viceroy fully on both these points.

Lawrence has joined the Flying Corps in France. Sharp has gone to the Dardanelles and Ajit, Mr. Rudra's youngest boy, has gone out in the Cadets from here. He was passionately eager to go. His father will be very lonely now with his 3 children gone and this added burden of anxiety to bear.

I must leave it till the long voyage itself to write to you on those deeper things you told us in that unforgettable night on your terrace before we left. We longed so much, Willie and I, to find out from you (if you could tell us) how you went forward from your passionate joy in the mystery of the one life running through all things to the realisation of God in Himself as the Shantam Shivam Advaitam. It is that, which we both long to realise more—not in sudden flashes merely. I told Willie, after you had spoken, that my own spiritual life was like that of the tree which pushes its roots out far into the dry soil through the darkness seeking every drop of moisture, while you have reached a perennial spring : and it has given you that wonder of sweetness and love and peace and strength and beauty which we know and reverence with all our hearts. We are sure that this all comes from this full realisation of

Him which has thus been given you, and we long to enter into it in part, if only it may be given us as His own best and greatest gift. I can feel and know that Willie himself has it, and it is the secret of his life as it is of your own; and I reverence it in him. Some day also, it may be, I shall understand it too, but now perhaps I must be content, and not strain and fret and strive: for the best of all gifts come of themselves and not by asking and striving.

You see, I could not help it—I had to plunge into these deeper things before I ended: and if I have plunged rashly and impetuously you will pardon. For you know I can never keep anything in my mind, that is a burden there, without telling it to you. But I feel I have not expressed it all clearly what I wished to say and I must write in the quiet of the voyage. Any letter written and posted before Nov. 5th to the G. P. O. Sydney, Australia would find us. After that the post is of no avail, as we shall be returning before it could reach us.

With all the love that is mine to give you

Charlie

P. S. I could not keep myself from reopening this on the eve of starting and telling you again how my love has gone out to you in these days since we left Bolpur. They have been so hurried and so harassed but to think of you and write to you and to speak of you to Willie has been my one great joy and rest and relief from the deep pain of separation. This pain does not seem to grow less each time but greater; yet I would not have it otherwise: and its sweetness and, at times, its joyousness even, robs it of all harshness; yet it is pain, deep pain, all the same. And you, dearest friend, will be lonely at times when we are away and will miss us too, though you have the wonder of that joy in loneliness which I, at least, have not yet understood—perhaps these very separations are teaching me to understand it.

It was just to send my love in still fuller measure even than before to you, that I opened this letter again: and even now I feel I have not told it, but I know that you know and understand, and that is all in all true to me.

Charlie

USTAD ALLAUDDIN KHAN

The death of Ustad Allauddin Khan at the ripe old age of 110 marks the end of an era. Even in his own lifetime—a rich and varied life, full of fierce struggle, near-starvation and misery—he had become a legend. But the man was terribly humble and unassuming. For him music was a way of life, a form of worship, but "filled with the richness of melody."

Born in Sibpur Village, Tipperah, now in Bangladesh, in 1862, he inherited from his father, Sadhu Mian, a deep love for music. Other influences on the child include Ramdhan Ramkanai, Aftabuddin and Gul Mohammed. But not content with these elementary lessons at home, the boy, thirsting for greater things, wandered about for more, unaware, perhaps, that he was but following the country's time-honoured custom of searching for the Guru.

Eventually the *Wanderjahre* brought him to Calcutta, where a well-known musician, Gopal Chakravarty, accepted him as disciple under the usual rigorous condition of training for 12 years. It was during this period that he came to know Amritalal Datta, a brother of Swami Vivekananda, from whom he learnt violin, piano, cornet, clarionet, flute and shanai and, Maharaja Jatindramohan Tagore, who became his patron.

Still dissatisfied, Allauddin again started on his wandering across India. His destiny led him to Rampur State, then a renowned centre of classical music. There he came in contact with great Vazir Khan, the court musician, who taught him sarode for some years. By the time he was fifty, he could play not less than 100 musical instruments. From Rampur State in 1918 Allauddin went to Maihar, where he stayed for the rest of his life.

Ustad Allauddin was the first to mould Indian classical music on the orchestral pattern, as the Maihar State Band will prove. He was awarded the Padma Bhushan in 1958. In September 1962, the maestro surprised and delighted every one by giving a solo sarode recital in the All India Radio National Programme. Apart srom the quality of music naturally expected of him, it was a great triumph of spirit over the disabling effects of age and illness.

To Santiniketan he first came as a guest artiste in 1935 at the invitation of Rabindranath. Later he spent a few months as Visiting Professor in 1952, when the inmates of the Ashram had occasions to be near him *en famille.* Completely without guile, artifice and snobbishness, he represented a whole way of life and played on a subtle symphony of affection which is a cherished memory and will last as long as human nature, art and the decencies of life last.

* শ্রদ্ধাঞ্জলি : ওস্তাদ আলাউদ্দীন খাঁ

পরলোকগত মহান সঙ্গীত সাধক আলাউদ্দীন খাঁ'কে শ্রদ্ধা জানাবার উদ্দেশ্যে আমরা আজ সমবেত হয়েছি। চারদিন আগে শতাধিক বর্ষ অতিক্রম করে, পরিণত বয়সে তিনি পরলোকগমন করেছেন। তাঁর জীবন ছিল পবিত্র, শুদ্ধ এবং অপাপবিদ্ধ।

সঙ্গীত বিষয়ে আমাদের পূজনীয় গুরুদেব বলতেন "অন্নের ক্ষুধায় আমরা মর্ত্যলোকের সকল জীবজন্তুর সমান, অমৃতের ক্ষুধায় আমরা স্বরলোকে দেবতাদের দলে। সঙ্গীত হচ্ছে অমৃতের নানা ধারার একটি।" এইরূপ সঙ্গীতামৃতের গভীর অনুরাগী সাধক ছিলেন আলাউদ্দীন। ধর্মসম্প্রদায়ের মহানগুরুদের মত প্রথম যৌবনে তিনি গৃহত্যাগ করেন সঙ্গীতের প্রেরণায়। নানাপ্রকার কঠোর কৃচ্ছ্র সাধনার মধ্যে তাঁর জীবনের প্রায় প্রথমার্দ্ধ কাটে সঙ্গীতরূপ অমৃতের সন্ধানে। এর জন্য, খাওয়া দাওয়া ভুলেছিলেন, ভুলেছিলেন নিজের দেহের আরাম বা বিলাসের কথা। দিনের পর দিন, বছরের পর বছর অর্দ্ধাহারে, অনাহারে কাটিয়েছেন সঙ্গীতরূপ অমৃতের সন্ধানে ভারতীয় সুফী, বাউল বা মধ্যযুগের সন্ত ও মরমী সাধকদের মত। সঙ্গীতের এইরূপ বৈরাগ্যের সাধনার যুগে তিনি তাঁর পত্নীকেও ভুলতে পেরেছিলেন অনায়াসে। তপস্যার শেষে, সাধনায় সিদ্ধিলাভ করে তিনি ফিরে এলেন তাঁর সংসার জীবনে, হলেন গৃহী, পত্নী নিয়ে বাঁধলেন বাসা। কিন্তু, এই সংসারও তাঁকে সম্পূর্ণ বাঁধতে পারলো না। ধ্রুবতারার মতো সঙ্গীত তাঁর এ-জীবনেও রইল সকলের উর্দ্ধে উজ্জ্বল হয়ে। সংসারের আর সব পড়ে রইল তার পিছে।

শান্তিনিকেতনে তিনি প্রথমবার এসেছিলেন পূজনীয় গুরুদেবের আমন্ত্রণে। ছিলেন প্রায় দিন পনেরো। দেখেছি তাঁর সহজ সরল শিশুসুলভ মূর্তি। বড় ছোট সকলেরই কাছে তিনি ছিলেন অতি প্রিয়। এখানকার প্রকৃতির স্নিগ্ধ শান্ত আবেষ্টনে, নিজের ঘরে বসে একদিন ধ্রুপদী রীতিতে ভৈরবী রাগিণীর আলাপ বাজাচ্ছিলেন, চোখ দুটি বন্ধ করে, সরোদের উপর ঝুঁকে। রাগিণীর বিচিত্র ছন্দে, রূপ ও রসে ভরিয়ে তুলেছিলেন সেদিনের সকালকে। অনতিদূরের রাস্তা দিয়ে, বিকট শব্দে হর্ণ বাজিয়ে, চলে গেল একটি মোটর গাড়ি। খাঁ সাহেব এমনভাবে চমকে উঠলেন, দেখে মনে হল তাঁকে যেন পিছন থেকে কেউ প্রবল আঘাত করল। বাজনা থেমে গেল সহসা। তিনি নিস্তব্ধ, কিছুক্ষণের জন্য, কিন্তু তাঁর চোখে জল। একটু পরে বেদনা বিহ্বল কণ্ঠে বলে উঠলেন, সব ভেঙে দিল ঐ বর্বর শব্দটা। বিস্মিত হয়ে প্রশ্ন করলাম কিভাবে, কি ভাঙল আপনার? তিনি বল্লেন, ভৈরবী রাগিনী আমার সামনে যখন আবির্ভূত, তখন ঐ শব্দটাই আমার সর্বনাশ করল, তিনি অন্তর্ধান করলেন। সেদিন আর তিনি বাজালেন না। অনুতাপ করতে লাগলেন। তাঁর ঐ মানসিক বিপর্যয়ে বিস্মিত ও অভিভূত হয়েছিল আমার মন। আর একদিন তাঁকে প্রশ্ন করি, সারাজীবন যন্ত্রে তিনি বিচিত্র রাগরাগিনী বাজিয়ে গেছেন, কিন্তু সব রাগিনী কি তাঁকে সমান প্রেরণা যোগাতে সমর্থ হয়েছে? উত্তরে তিনি বলেছিলেন, বাজিয়েছেন তিনি বহু রাগিণী, সারা জীবন ধরে। কিন্তু আগেকার জীবনের বাজনায় অনেক রাগিণীর মূল রসটি তাঁর প্রাণে তেমন সাড়া জাগাতো না। মনে হতো আঙ্গুলের টিপগুলি রাগিণী রূপটিকে যেন সঠিক প্রকাশ করতে পারছে না। এই কারণে, মনে জাগতো গভীর বেদনা এবং সেই বেদনা থেকে মুক্তি পাবার আকুল আগ্রহে বারে বারে বাজিয়েছেন একই রাগিণী। ক্রমে, ধীরে ধীরে আকাঙ্ক্ষিত পথের

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* শান্তিনিকেতন মন্দিরে উপাসনা অনুষ্ঠানে প্রদত্ত ভাষণ।

বাধাগুলি একটু একটু করে গেছে সরে। পরিণত বয়সে, যে কোন রাগিণী নিয়ে একলা যখন যন্ত্রে আলাপ করতে তিনি বসতেন, তখন তাঁর মনে জাগতো অসীম শান্তি। হাতের আঙুলগুলি যেন রাগিণীর মর্ম স্পর্শ করতো, তাকে বুঝতে পারতো।

বৃদ্ধবয়সে, রাত্রে তাঁর ঘুমের ব্যাঘাত হত প্রায়ই। কিন্তু, তাতে তাঁর মনে কোন আক্ষেপ ছিল না। যন্ত্রটি নিয়ে বসে যেতেন, এবং সময়োপযোগী রাগরাগিনীর আলাপ বাজিয়ে যেতেন, একটার পর একটা। তিনি মনে করতেন, তাঁর জীবনদেবতাই যেন তাঁকে ঘুমোতে দিচ্ছেন না, তাঁর যন্ত্রের বাজনা শোনবার ইচ্ছায়।

সাধারণ ভাষায় ওস্তাদ বলতে আমরা যাঁদের বুঝি বা জানি তাঁদের সঙ্গে এইখানেই ছিল সঙ্গীত পাগল খাঁ সাহেবের ব্যতিক্রম। সঙ্গীত ছিল তাঁর ধ্যান, জ্ঞান, তাঁর একমাত্র সাধনার ধন।

যন্ত্রসঙ্গীতের গুণী শিল্পী হিসেবেই তিনি ছিলেন দেশবাসীর কাছে অধিক পরিচিত। তিনি বাজাতেন সরোদ। কিন্তু বাঁশী ও বেহালাতেও তাঁর ছিল সমান দক্ষতা। তবলা, পাখোয়াজ, খোল ও ঢোল যখন বাজাতেন, তখন মনে হতো বোলগুলি যেন নানা ছন্দে কথা কইছে। মাইহারের রাজদরবারে সঙ্গীত গুরুর পদ গ্রহণ করেছিলেন, রাজা ও রাজপরিবারের সকলকে ধ্রুপদ শেখাবার জন্য। প্রাচীন ধ্রুপদ ও ধামার গানের সংগ্রহ ছিল তাঁর প্রচুর। এছাড়া, তিনি মাইহারে দিশী পদ্ধতির ঐকতান বাদকের দল তৈরি করে একসময়ে প্রচুর খ্যাতি লাভে সমর্থ হয়েছিলেন।

আলাউদ্দীন খাঁ সাহেবের সর্বাপেক্ষা বড় কৃতিত্ব হল, সরোদ ও সেতার বাদন পদ্ধতিতে নতুন ধারার প্রবর্তন। এই বাদন রীতি এযুগে আলাউদ্দিন ঘরানা রূপে পরিচিত এবং স্বীকৃত। এদিক থেকে উচ্চাঙ্গের হিন্দী সঙ্গীতে তিনি নতুন একটি যুগের প্রবর্তক।

আজ, তাঁর পরলোকগত আত্মাকে স্মরণ করে আমরা প্রার্থনা করবো—হে সাধক শিল্পী, তুমি ইহলোক থেকে অপসৃত হয়েছ, মুক্তিদাতা আজ তোমাকে পরম শান্তিতে আশ্রয় দিয়েছেন। কিন্তু, তোমার মত সঙ্গীতের মহান সাধককে হারিয়ে আজ আমরা অসহায় বোধ করছি। তোমার জীবন আমাদের মনে বলদান করুক। তোমার পবিত্র জ্যোতিতে আমরা যেন উদ্দীপিত হতে পারি। ধন, মান, যশের প্রলোভনে তোমার আদর্শ থেকে আমরা যেন বিচ্যুত না হই। তোমার সাধক জীবনের আদর্শের প্রতি বিশ্বাস যেন আমাদের কখনো শিথিল না হয়। যে আনন্দের সম্পদে তুমি বলীয়ান ছিলে সেই সম্পদে আমাদের তুমি বলীয়ান কর।

শান্তিদেব ঘোষ

NEWS AND NOTES

The thirty-first death anniversary of Gurudeva was observed on August 7 (Sravana 22). A *vaitalik* went round the Ashrama at day-break and, later in the morning, a commemoration service was held at the Mandir. Sj Pratulchandra Gupta, Upacharya, conducted the service and Sj Brojagopal Goswami recited the Vedic hymns. Relevant passages from Gurudeva's writings were read out by the Upacharya and appropriate songs were provided by the Ashram choir.

At the end of the service, the assembly proceeded singing 'আগুনের পরশমণি ছোঁয়াও প্রাণে', past *Amrakunja* to *Shalbithi.*

A special feature of the programme this year included the opening of the Reception Room (স্বাগত কক্ষ) at the Uttarayana gate. The room, furnished and well-decorated, will be used by the visitors as the rest hall. The first person to enter the room was Sj Krisna Kripalini.

An exhibition was held at Rabindra-Bhavana ; and at the Uttarayana the poet's personalia were kept open to the visitors for the day.

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Following the usual tradition, the *Vriksharopana Utsava* (Tree Planting ceremony) was held in the old Mela ground (adjascent to the Uttarayana) in the afternoon. Sj Probodhchandra Sen ceremonially planted the sapling of a *Kadamba* tree, which was brought in a procession by students dancing to the accompaniment of an appropriate song of Gurudeva. The invocation from the Vedas was read out by Sj Mohanlal Bajpai and the Ashram choir provided songs.

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On the morning of August 8, *Halakarshan Utsava* (Ploughing ceremony) was celebrated at Sriniketan. Sj Karuna Ketan Sen, Upacharya, Kalyani University, was the guest-in-chief and Sj P. C. Gupta, Upacharya, presided over the function. The programme included the Vedic invocation to Mother Earth, reading of relevant passages from Gurudeva and songs for the occasion. Sj Sasadhar Ghosh, an experienced farmer from a neighbouring village, drove the plough through a decorated furrow to perform the *halakarshana* ceremonially. Sjta Sudha Sen distributed prizes to the successful cultivators.

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Rabindra-Saptaha (Tagore week) was celebrated at Santiniketan with evening programmes of Gurudeva's songs, readings from Gurudeva and talks in which students, members of the staff and guest speakers participated :

Date	*Subject*	*Participants*	*Speakers*
8 August	Crisis in Education and Rabindranath	Siksha and Vidya-Bhavana	Sj Sachindranath Ganguli
9 August	Rabindranath and Nature	Ananda Pathshala, Patha-Bhavana, Siksha-Satra	—
11 August	Rabindra Sangeet and Hindustani classical Music	Sangit-Bhavana	—
12 August	Nationalism, Inter-Nationalism and Rabindranath	Vinaya-Bhavana	Sj Nepalchandra Mazumdar
13 August	Village, Agricultural Planning and Rabindranath	Palli Siksha Sadana, Siksha Charcha, C.I.T. and H.E.T.C.	Sj Pannalal Dasgupta
14 August	Rabindranath and Modern Literature	—	Sj Subhas Mukhopadhya, Sj Nirendranath Chakravarty, Sj Sakti Chatto-padhya
16 August	Thoughts on Modern Art and Rabindranath	Kala-Bhavana	Sj Dinkar Koushik Sj Kanchan Cha-kravarty

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With the rest of the country, we also celebrated the Silver Jubilee anniversary of India's Independence at Santiniketan and Sriniketan.

The special function started with a *Vaitalik* on the night of 14, and at the stroke of twelve, the inimates of the Ashrama assembled at Natyaghar. The ceremoney opened with the singing of *Vande-Mataram* by Sj Santideva Ghose. Then the Upacharya read out the pledge of Independence, repeated by the audience. Students of different Bhavanas presented patriotic songs of Gurudeva ; the function ended with the National Anthem, *Jana-Gana-Mana.*

A folder was issued on this occasion which contained a poem by Gurudeva

from *Naivedya*, two extracts from his *Sabhyatar Sankat* and *Palli Prakiti*, and an extract from Jawharlal Nehru's *Tryst with Destiny*.

Before this midnight function, the senior students and the teachers of Patha-Bhavana met at the Boys' Dormitory where they sang patriotic songs of Bengal.

On the morning of August 15, the National flag was hoisted at *Gour Prangan* by Sriman Chandan Nagchoudhury, a student of Sisu Vibhag, in the presence of the Upacharya, Sj Pratul Chandra Gupta. The programme included the singing of National songs in chorus.

At Sriniketan, the National flag was ceremonially unfurled by the Upacharya.

Illumination and the musical programme, scheduled to be held in the evening, had to be cancelled owing to inclement weather.

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Varshamangal (Festival of Rains) was celebrated at Santiniketan on August 4, with a programme of songs, recitations, readings and dances, in which students and members of the staff participated.

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An exhibition on Abanindranath was opened at Rabindra Sadan on August 31, by Sj Dhirendra Krisna Dev Barman on the occasion of Abanindranath's birth anniversary. In this function, the Upacharya announced that two separate art galleries, one on Abanindranath and the other on Nandalal, would be built at Kala-Bhavana in a short time.

●

By way of a homage to the memory of Professor Prasanta Chandra Mahalanabis, the Rabindra-Sadana arranged a small exhibition of photographs, highlighting his deep and intimate contact with Gurudeva and the Visva-Bharati. An interesting write-up accompanying the photographs brought into relief the major landmarks of Sj Mahalanabis's long and dynamic life.

●

On the occasion of the birth centenary of Surendranath Tagore, the Rabindra-Sadana put up an attractive exhibition offering interesting glimpses into Surendranath's life. It was a privilege to have the exhibition inaugurated by Sjta Sanga Devi, wife of Surendranath. Sj Kalipada Roy shared with the audience his reminiscences of Surendranath as he had seen and known him The exhibits included some rare items, such as, the *Parivarik khata* (Family Notebook), the *Hneyali-chitra* (Riddle-pictures) and the sword which was a gift from Okakura Kakuzo to Surendranath. The exhibition evoked a great interest among our students and teachers in this illustrious scion of the Tagore family,

whose only fault perhaps was that he preferred to remain a gentleman in a world that was hardly gentle. We cannot help recalling Gurudeva's remark that Surendranath was like a tree that gives fragrant flowers and does not care for nutritious fruits......Nobody loves Suren because of his endeavours or achievements but everybody loves him because of his inner grace and harmony.

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Rakhi Bandhan was observed by Vinaya-Bhavana on August 24 as the National Integration Day. Members of the University National Integration Committee attended the function. Tagore songs were sung and excerpts from Rabindranath's writings befitting the occasion were read.

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A symposium on "Recent Trends in Solvent Extraction Chemistry" was organized by the department of Chemistry of Visva-Bharati under the sponsorship of the University Grants Commission, New Delhi. The objective of the symposium was to bring together a selected group of scientists from different parts of India and a few foreign scientists who are actively engaged in the field of Solvent-extraction. Prof. M. Tanaka from Nagoya University, Japan attended the symposium. The delegates from different parts of India represented the Institute of Science, Bombay, Institute of Technology, Bombay, Bhabha Atomic Research Centre, Trombay, Andhra University, Waltair, Jadavpur University, Calcutta and Regional Engineering College, Durgapur. There were altogether twenty participants—fifteen from outside Visva-Bharati and five departmental participants. The symposium provided an intensive forum for exchange of information and ideas on the latest trends in pure and applied research on Solvent extraction.

Solvent extraction is the most versatile of all analytical techniques in Chemistry and to-day it is the dominating tool in nuclear process industries associated with atomic energy establishments, starting from Uranium ore benefaction at one extreme to the separation of fission pro'ucts and trans-plutonium elements at the other extreme.

The Inauguration Ceremony was held in the auditorium of the Physics department at 8 A. M. on September 4 in a traditional manner typical of Santiniketan. It started with the invocation in Sanskrit followed by the opening song (Vedic hymn). Prof. A. K. De, Chairman of the Organizing Committee welcomed the guests and Prof. M. Tanaka inaugurated the symposium. Dr P. C. Gupta, the Vice-Chancellor presided over the function which ended with a closing song.

Dr A. K. De, Head of the Department of Chemistry, Visva-Bharati was the Chairman of the Organizing Committee and Dr A. K. Sen, Lecturer in the same department was the Secretary of the Symposium Committee.

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A *Botanical Association, Department of Botany, Visva-Bharati*, approved by the department, was formed in a general meeting of the teachers and the students of the department. The main objects of the association are :

(a) to arrange a "Wall paper" (b) to arrange periodical "Seminars" (c) to arrange periodical "Film Shows" on Botany, (d) to arrange "Botanical Excursions", (e) to promote the cause of Botany etc.

An elected executive body has been formed to perform the functions of the association.

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Here are a few highlights on the activities of Family & Child Welfare Training Centre & Home Economic Training Centre, Sriniketan, in July and August :

Applied Nutrition, fruit and vegetable preservation programme was organised by this Training Centre with the help of Mahila Extension Unit, Govt. of India, Ministry of Food & Agriculture, Community Development Department, from July 18 to July 22. Food preservation team gave demonstrations in nut preparation, lemon squash, jam, jelly etc. in Surul village for two days. The demonstration was highly appreciated.

Training in Girls Guide was organised by the Training Centre for 10 days with the help of Bharat Scout & Guides team of Calcutta from July 25 to August 3. 36 trainees from F. C. W. T. C. and 21 trainees from H. E. T. C. participated in the Training programme.

One year Job course in Home Science of Gram Sevikas at H. E. T. C. commenced from August 3. 23 Gramsevikas from 23 Community Development Blocks have been deputed for the training.

•

Dr Karunamoy Mukherji, Head of the Department of Economics, has been invited by the International Association of Agricultural Economists (IAAE) to write a paper for the XV th International Conference of the IAAE to be held at Sao Paulo, Brazil, during August 19-30, 1973.

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Sj Anupam Gupta of the department of Economics, has been admitted to the Ph. D. degree of the University of Calcutta for his thesis entitled 'Taxation of Income in India'.

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The current issue of the Lalit Kala Akademi Journal "Lalit Kala Contemporary" No. 14 contains articles by Sj Binode Behari Mukherjee and Sj Kanchan Chakravarty.

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We have pleasure to announce that Dr (Mrs) Manashi Dasgupta has joined the Visva-Bharati service as Special Officer for Rabindra-Bhavana and the Uttarayana Complex on August 1.

•

Sj Sukhamoy Mitra Adhyapaka, Kala-Bhavana, was invited by Orissa Lalit Kala Academy to conduct a Fresco-Training camp at Bhubaneswar. The camp was attended by twenty artists of Orissa and, the techniques of Italian wet process, Jaipuri process and also Ajanta wall-painting process were practised for a period of twenty-nine days in June Sj Mitra was invited by the Progressive Art Society of Bhubaneswar and spoke on "Creative Art in a Democratic Socialistic Society" as a chief guest in a seminar on June 25 at Bhubaneswar.

•

Sj Subodhnarayan Choudhuri, Adhyapaka, Physical Education, has contributed two articles on Sports and Physical Education in Visva-Bharati in *Vyayam Charcha* published from Calcutta.

In this connection, Sj Choudhuri requests the readers of the News to supply him with more materials on this subject.

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Saptaparni, annual publication of the Visva-Bharati Chhatra Sammilani (Vol. 12, 1970-71) is edited by Sriman Rajendra Kumar Pandeya. The editorial claims the following distinguishing features for the current number.

(a) Sanskrit finds the right niche for itself along with Bengali, Hindi, Oriya and English.
(b) Emphasis has been laid upon the articles on the topics of science.
(c) A few important writings by the teachers are also there.
(d) The cover-design has been modernized.
(e) The journal represents different departments and subjects.
(f) Messages from the President of India, the Prime Minister, the Education Minister and the Upacharya have enriched the Volume.

The editorial board and the Chhatra Sammilani deserve to be thanked for this publication,

•

The *Karma Sachiv*, Visva-Bharati informs in a circular that the following members of the staff have been elected to the different committees of Karmimandali :

Utsava Sakha :

Sj Debiprasanna Chattopadhyaya—Secretary
Sj Binay Karmakar |
Sj Biren Gangopadhyaya | Members
Sj Bhanugopal Basu |

Sanskriti Sakha :

Sj Nemai Chand Bural—Secretary
Sj Sukhamoy Mitra |
Sj Asok Kumar Ghosh | Members
Sj Paritosh Bandopadhyaya |

Seva Sakha :

Sj Manish Deb -Secretary
Sj Habul Roy |
Sj Prabir Bhattacharyaya | Members
Sj Haripada Mandal |

Vinodan Sakha :

Sj Kishore Paul—Secretary
Sj Sudam Chandra Paul |
Sj Soumitra Kishore Talapatra | Members
Sj Manojit Roy |

The Secretary, Utsava Sakha will act as the General Secretary, Karmi Mandali.

These committees will function from September 1, 1972 to March 31, 1973.

•

The following candidates are declared to have been duly elected for the session 1972-73 as office bearers of the Visva-Bharati Chhatra-Sammilani in the general election held on August 26.

President—Anil Kumar Konar
Vice-President—Sabujkali Mitra
General Secretary—Niranjan Mishra
Literary Secretary—Boudhayan Mukhopadhyaya
Games Secretary—Pradip Kumar Guha
Social & Cultural Secretary—Sanat Kumar Mahanta

•

The following candidates have been unanimously elected for the session 1972-73 as office bearers of rhe Kala-Bhavana Chhatra Sammilani :

President—Arundhati Banerjee
Vice-President—Jayati Palit
Social Secretary—Nandadulal Mukhopadhaya
General Secretary—Sunil Kumar Garai
Literary Secretary—Romanic Jaitlay
Games Secretary—Bidhu Bhusan Chowdhury

Members to K. B. C. S. Executive Body :—

Falguni Bhattacharya
Indira Bhagwati
Birendra Nath Bora

Representatives to V. B. C. S.—Ratna Sarkar
Tapan Kumar Bardoloi
Pranabendu Bikash Dhar

Representative to the University Canteen—Krishna Kali Ghose
Representative to the Kitchen—Lina Kumar

EXAMINATION RESULTS

The following candidates are declared to have passed the Bachelor of Fine Arts Examination held in April-May, 1972 on completion of a five-year course of studies in the subject mentioned against their names and have qualified for the B. Fine Degree.

(Arranged in Order of Merit)

Name		*Class*
Utpal Chakraborty	Painting	I
Janak Jhankar Narzary	Sculpture	I
Prabir Kumar Biswas	Painting	I
Damayan Kumar Pareek	Graphics	I
Girish Chandra Borah	Painting	II
Rakhi Nag	Painting	II
Ratna Das Gupta	Sculpture	II
Tapan Mitra	Painting	II
Ratna Manjula Ghadai	Painting	II
Sukumar Sinha	Sculpture	II
Sulagna Ray	Painting	II
Saleha Ahmed	Sculpture	II
Rita Mukherjee	Painting	II

●

The following candidates are declared to have passed the Bachelor of Fine Arts Examination held in April-May 1972 on completion of the course of studies in Part II in the subject mentioned against their names and have qualified for the B. Fine Degree.

(Arranged in Alphabetical Order)

Hare Krishna Bag	Graphics	I
Ira Roy	Graphics	I
Padmaja Ghosh	Painting	II

●

The following candidates are declared to have passed the Certificate Examination in Artistic Handicrafts held in April, 1972.

(In order of merit)

Name	*Class*
Pradosha Kamini Acharya	Distinction
Sabitri Mitra	Distinction

(*Arranged in Alphabetical Order*)

Shakuntala Khattri	Pass
Sheila Patranabis	Pass
Suvaluxmi Bhattacharyya	Pass
Uma Vedera	Pass
Velirendala Nalini Murty	Pass

•

The following candidates are declared to have passed the Diploma Examination in Fine Arts and Crafts Part II held in April-May, 1972 on completion of a five-year course of studies.

FIRST DIVISION

(*Arranged in Order of Merit*)

Name	*Subject*
Bratin Kumar Basu	Painting
Chhaya Srivastava	Painting
Debendra Dash	Painting

SECOND DIVISION

(*Arranged in Alphabetical Order*)

Manjushree Mazumder	Painting
Tarakeswar Garai	Modelling

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POST-DIPLOMA EXAMINATION IN FINE ARTS, 1972

The following candidate is declared to have passed the Post-Diploma Examination in Sculpture held in May, 1972.

Atul Chandra Barooah

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The following candidates are declared to have passed the B. Ed. Examination held in May, 1972.

FIRST CLASS (*Arranged in Order of Merit*) : Srikumar Bandyopadhyay, Krishna Bhattacharya, Sukhendra Nath Das, Binoy Bhushan Pandit, Indrajit Kumar Das, Girija Prasanna Choudhuri, Binata Ghosh, Nisikanta Jana, Sunanda Deb, Satyanarayan Chakraborti,

SECOND CLASS (*Arranged in Alphabetical Order*): Amal Krishna Sukul, Amarnath Pal, Amrita Kumar Das, Ananda Prasad Acharyya, Anil Kumar Mukhopadhyay, Anisur Rahman, Annada Sankar Bhattacharyya, Arun Kumar Banerjee, Asim Kumur Sarkar, Benu Kana Majumder, Bhairab Nath Chatterjee Bharati Ganguly, Bharati Mukhopadhyay, Chandana Mukherjee, Dilip Kumar Sarkar, Gobinda Chandra Sapui, Haradhan Ghosh, Hossain Ali Middya, Ila Rani Sinha, Kamalrani Bandyopadhyay, Kanai Chandra Bhui, Kanika Choudhury, Khana Kar, Khayer Mahammad, Kinkar Chandra Mandal, Kinkar Kumar Datta, Krishna Das Gupta, Krishna Dey Sarkar, Krishna Sanyal, Madan Mohan Paul, Manilal Ray, Mathuranath Das, Mati Lal Chakrabarty, Mira Mukhopadhyay, Mrinal Kanta Datta, Mrinal Kanti Bandyopadhay, Nimai Chandra Ghosh, Pranab Kumar Das, Pranab Kumar Mitra, Prasanta Kumar Pal, Priti Chatterjee, Probhat Kumar Banerjee, Rabindra Nath Sinha Ray, Raj Kumar Banerjee, Ram Kanai Ghosh, Samar Goswami, Sanat Kumar Mandal, Sankar Prasad Nag, Santa Bhattacharyya, Satyanarayan Das, Sephali Mandal, Shyamadasi Sarkar, Shyamali Maitra, Sisir Kumar Mandal, Sk. Abu Bakar, Sk. Ali Mortaza, Someswar Chakrabarty, Subhendu Adhikari, Subodh Kumar Chattopadhyay, Sukumar Dutta, Sunil Kumar Lahiri, Swapna Ghosh, Shyam Sundar Mandal, Syed Mahamud-Ul-Hasan Riaz, Tanima Chatterjee, Tapan Kumar Banerjee, Tara Gati De.

On the results of the B. Ed. Examination held in May 1972, Sadananda Goswami is declared eligible to appear in Part 'A' only at the next annual examination.

M. A. Examination—1971

The results in the subject Sanskrit are finally arranged below in Order of Merit.

SANSKRIT

Name	*Class*
Madhu Chhanda Chaudhuri	I
Surasree Das	I
Sumitra Chatterjee	II
Anjali Das	II
Sujata Chakrabarty	II
Subha Sen Gupta	II
Mokshada Ranjan Chakrabarti	II

XLI

Volume XL Number 3 [Price : 25 Paise]
Editors : Bikash Chakravarty | Purnananda Chattopadhyaya
Registered No. C 2091
Printed and Published by Piyushkanti Das Gupta,
Santiniketan Press, Birbhum, West Bengal

VISVA-BHARATI NEWS

October-November 1972

LETTERS TO GURUDEVA

C. F. Andrews

Continued from *September* issue

(93) R.M.S. Medina
Oct. 5, [1915.]

My dear friend,

It has been very beautiful on this voyage to watch Willie's love for you and it has given me a deep joy which I cannot express in words. You came to him in this new sorrow, and you have been with him continually. To speak of you, as we do each day together, has been his great and evident comfort. I feel also that he has been teaching me, by his very presence, and what you once said about reverencing him has come home to me with a fresh power of love. This has been the great joy to me of these past days, and I could not begin my letter to you in any other way than by trying to tell you of it, as far as I could. I know also that it will be a joy to you to hear.

Willie reads your Bengali poems with me especially উৎসর্গ—the poems which you dedicated to me, giving me one of the greatest happiness of my life I had read many of them before with Anil, but with Willie to explain them it is so different. I can see now very clearly indeed that, whatever the joy and perfection to me of your English works, it is through your Bengali that I shall most deeply learn to know you. And when I get back, if only my health holds, I must not shrink from putting myself to the test. But I must obtain somehow a Teacher to get me along faster and I know I shall have your help from time to time also.

Willie was sleeping very peacefully at a quarter past seven this morning when I went in to look at him. I think I get as much enjoyment out of his sleeping capacities as you get from watching Santosh finishing the Sondesh Willie needed a complete rest and this travelling 'first' instead of 'second' has made all the difference.

The passengers are all thorough going Australians with a strong Cockney accent and White Australia on the brain. One poor lady next to me at table looked so shocked when I told her we lived with Indians. We are evidently queer, uncanny creatures,—neither fish, flesh, fowl, nor good red-herring—indeed we are not quite safe and scarcely respectable. Curiously enough there is a J. K. Pearson on board in charge of the lunatic asylum, Melbourne, and in the list of addresses put up in the Notice Board some kindly passenger has bracketed Willie's name after the Lunatic Asylum address. Our Bengali slippers are looked upon with grave suspicion as showing our un-English tendencies. One day, I left mine on the deck while I walked up and down

in my socks. Each person, who went by, turned and looked down at them and then at me. It so happened that the Captain and Officers were making an inspection. I watched them from afar in trepidation. The Captain stopped and it seemed as though they were going to hold a Court Martial. But they let me off that time.

In one of our joint efforts to be conversational, we were explaining that India differed from Central Africa and announced that you had won the Nobel Prize, stating its terms in cash. One of them said,—"My ! think of that" another said "Did he go on the '*bust*' ?" and a third said "You don't mean to tell me he's a full-blooded Native !" We assured him gravely that you were, and he answered "My ! You don't say so. Think of that now !"

The naturalness of our life in India is so delightful that we feel its lack when we leave it. When we see the solemn absurdity of these narrow conventions, we are like the Prince in your story about the Island of Cards who said "Now I am going to have an enormous laugh." And at other times the spirit of Panchak possesses us [N.B. Willie is asleep in his chair again] and we want to knock a hole in the Wall on the Northern side, and give a good pull at the one lock of hair of the crazy old Goddess.

There is a Parson here, very prim and pious, who is most correct and proper. He turned his back on us for the first our days at table, and held forth about India, which he had lived in for 6 months. He told the company that Hinduism could not be described as a religion at all, that Buddhism was only a philosophy, that Hindus had nothing left but dead ceremonies, indeed the country was in a pitiable state. He went on to say that the beauty of the Catholic Faith lay in its dogmatism : it was opposed to all rationalism : it was not vague like these heathen religions, but dogmatic and therefore a living power. He is so correct in his manners that he would evidently rather commit suicide than come down to dinner without evening dress : yet he scoffed at the Brahmin for putting the ceremonial before the moral law. Last night there was one of those abominations, a Fancy Dress Ball, and the Parson was there in great vigour and in the *Sweep-stake* also. Willie suggested that his text on Sunday should be "You cannot serve God and Mammon." Then there is a couple whom we have nicknamed "The Millioners". They sit in solemn state at a table by themselves and have extra meals of their own brought up on deck in addition to those provided. As the Deck Steward said "These two eats more than they thinks". —I am sure if we only had you with us to give us one irresistibly wicked wink with that pair of rogues twinkling, sparkling, dancing eyes of yours, we should both of us have done something quite incorrigibly bad and been put in irons ! We are always saying to one another "Oh if only Gurudev were here, what fun we should have !" "Oh if

only Gurudev were here what a character he would find for his short stories !"

My own serious difficulty (leaving fun aside) is that which you yourself felt in the West—a blank disappointment on the woman's side, which I struggle against with all my might, but cannot overcome. I cannot bear to think of our English women without giving them any reverence, and yet I find that reverence growing less because of the changing habits of the times which have reached almost the climax of unwomanliness. I know the limitations of an Indian woman's life, and your short stories have told me much more than I ever knew before. But Indian womanhood itself I do both reverence and worship, and I can imagine no true man doing otherwise, it is so worshipful and womanly. But this modern English womanhood I cannot worship : it is almost repulsive : for it is all the while acting the man's part, right down to the man's talk and swagger. The woman here smoke and swagger and gamble on the ship's run as a matter of course, and play bridge, and their dress has lost every particle of grace. Their one object seems to be to attract the men by extravagant and unwomanly ways. I have read only one novel from the ship's library and that was hateful to me. Man was hunting woman all through the story and marriage seemed to make no difference. Quite early the tale the motherhood of a family of eight children was spoken of as something almost indelicate : while this unnatural sex passion was glorified. And so we have reached in the West a strained unhealthy life, which is, as you pointed out to me, the very root of our social evils and of our greed for possession and of our individualism run wild. I remember how you put it once so forcibly to me, that women try to act up to what the men wish from them and pretend always to be young. Even on this ship, under the clear open sky and the pure blue sea, there is obvious powdering of the face and dressing up with false hair etc.

I sometimes dread these modern social reformers in India, especially on the Bombay side where the Parsi community forms a half way house to the West. How is it possible for them to set up for their standard the marriage customs of Europe, when these have already so obviously failed ? I feel more and more sure that, apart from certain quite obviously evil growths, Hindu India is wonderfully sound and healthy in the main on the marriage question. The father and mother arrainging their own child's marriage, and not delaying it too long, is far more true to nature than our custom. Love comes so naturally this way, instead of disillusionment. The married couple grow into it and the man's as well as the woman's nature remains essentially pure and chaste over far longer areas of life. Love is no mere selfish possession and the family bonds are preserved.

More and More I find here, in marriage, one of the most far reaching differences between India and Europe, a difference affecting the springs of thought and action more intimately even than religion—indeed shaping religion itself. I have seen with deep and growing alarm the Indian Christian community adopting these Western ideas of love and marriage and I know how the blight has fallen, in consequence. And when Mr. Gandhi brings from South Africa this cult in another form, and calls it 'Hinduism', it makes the heart sad indeed. A thousand times rather let us go on with child marriages even, in spite of their wellknown faults, than give up altogether this sacred duty of the parent to the child—the duty of launching the child out on life's stream, when full age comes, mated, not single.

I think you were surprised and almost amused, at the time, by the quite immediate acceptance in my own case of your proposal to me that I should marry. But really it was not so immediate as it appeared : for it came at a crisis in my own thinking which your presence and life had brought. My own earlier ideas of love and marriage were wrong—fatally, inhumanly wrong—*that* I had learnt from contact with you before you spoke. And it was only waiting for your touch to waken the truer manhood in me out of sleep : and your stinging word 'an emasculated life' hurt me by its vary truth, and I determined there and then to get married if ever I could. And I have never gone back on that thought, though the possibility had at times receded. And your own thought-provoking appeal came home to me as nothing else could do because your own marriage ideal, which you set before me, was bound up with motherhood, rather than with the mere love-passion. I know that if ever I do marry, it must be on these terms, not on those of the West. I have the deepest, strongest devotion and worship in my nature to womanhood, as such and all the instinctive reverence is there in me waiting to be called out. I do feel that your Indian way of 'growing into love' through marriage would be not only possible, but inevitable, with me, if the right choice were made. That has given me a new outlook and hope.

All these thoughts of marriage, you will see by this letter, have come up again more strongly, and I do not think they are likely to die away, if there is any prospect of their fulfilment. All through this last summer I was weakened in health and vitality and I was also obssessed with the thought that I might be in chivalry bound, if not to marry Mrs. B... (which I could most possibly have done) at least no longer to contemplate marriage, on her account.

And I cannot tell you what a relief it was to me when you yourself, whose high instincts I would utterly trust in such a matter, told me that I was under no such obligations. It was like a great weight being lifted from my mind and from that moment I began to think of marriage again, though not so clearly

as to be ready to speak to you about it in detail, or to think it out. You were also, tired in those last days, and I did not want to tire you more by a long talk on the subject.

What I have been trying to consider more carefully (since I came on board this ship and mingled with my own country women again) is the question of marriage with an English wife. And I find the thought less and less attractive, and less possible, if I am to continue to live in India itself and not merely be invalided home. I still think that Willie's future lies that way of an English marriage if he marries at all. He is so supremely lovable and is still so young, and younger people can settle down to new conditions so much more easily and happily. But I am angular, and forty four years old, and in no single way so lovable as he is ; though I have a fund of love in my nature. My age, above all, is against me in any such perilous adventure, which involves another's life, not merely my own. It comes to this, the more I think of it, that even if I went to England I doubt if I could marry. I should be a fish out of water there, with all my habits now formed and fashioned in this Indian mould, and, what is more, my very outlook on life radically altered. Do not mistake me, or think I am going too far, or anything of that kind ; I am, and shall always be, an Englishman, through and through : but I am sure we must pass these boundary lines of nationality where truth stares us in the face, which is universal, and greater even than Country. And these thoughts and instincts, which have been coming home to me with a thousand-fold greater intensity during these past two years with you, have already passed these boundary lines of country as the whole of this letter will show. It was a kind of blind instinct with me before this sense of India as my true home leading me on, groping for the light ; but now it has become conscious and reflective. And I cannot turn my back on all this experience, and ignore it in such a vital issue as marriage. It is still possible that the exceptional might happen, and I might find an English lady who already shared my Indian sympathies, or could learn at once to share them, but the prospect of that seems to me now remoter than ever before, not nearer ; and I could not in all honesty go on uttering the prayer 'Asato ma Sat gamayo' and at the same time take a step which might lead me away from this Truth of India as my home which has been slowly dawning on me and becoming brighter and brighter.

But there remains still the possibility of my marrying an Indian wife and I want to say something that has come into my mind (which I could say to no one else in the world, but to you alone) and my thought may seem to you at once impossible (for some reason or other that I do not know) or else on the other hand it may have already occurred to you yourself. Have you ever thought that I might marry that Indian Christian Doctor, Miss D..., who has

become so strangely drawn to you, even as I have been, and already loves you for the spiritual help you have given her, and confides in you? All this seems so wonderful and beautiful to me: and also her unworldliness and willingness for sacrifice stir me to think of her. You have become such a father, and more than a father, to me in these inner relations that I have always been able to tell you everything; and so I cannot help telling you this very secret thought which has come to me. I want you to keep it in your own mind alone, but if it attracts you (as really suitable and possible) then will you bear her in mind in this relation, and make any further enquiries necessary and not lose touch with her, though at the same time I would not wish to be committed in any way from which I could not draw back? You will understand it is only a thought at present, not a wish or a desire. But it flashed across me, even while you were speaking about her to me in Calcutta, and it has come back to me since, on board this boat, in contrast with my thoughts of an English marriage. But there may be some family or other possible difficulties, about which I do not know. The one great attraction to me, I need hardly tell you, is her devotion to you. That would make my own love for her quite certain; for when I know that anyone really and truly loves you, as Willie does and Santosh does, then I have no difficulty at all in giving my heart away: while on the other hand, if there were any coldness or indifference there, then I could not even imagine a happy married life.

I awoke last night with a pain of longing at heart and knew that I had been dreaming of you, though I could not recall my dream: and then I went over these last two years, since the time when I was tossing up and down on this same sea on its African side, and a storm of passionate regret swept over me, which I seemed unable to control,—regret at the thought of what I might have been and what I might have done and all that I had failed to do; and I went on thinking and thinking and could not get to sleep again. I went to that time of my return from my last voyage, when you put the word প্রিয় বন্ধুবরেষু in your book, in your dedication to me; and a relief and comfort, that I cannot express, came to me,—that in spite of my disappointing you a thousand times, I was প্রিয় বন্ধুবরেষু to you still and dearer ever than before, perhaps indeed by reason of that failure and disappointment and because now you know me through and through and through. For somehow your great, large heart seems to have a place for us all, and a very, very tender place, where each of us can rest, and I have found that resting place now, and can look out from it and watch Willie resting there too in perfect trust. I have had many gifts given me in life, but none like this, and the joy grows deeper and deeper. Oh, I will indeed, and

do indeed, trust your love in the silence now with all my heart; but I never can and never shall be able to receive it in the silence also, for it is a song which is always rising and a fountain which is always bubbling over. Willie and I were speaking about it, as we so often do, and he said to me "The difference between us is this : we both love Gurudev with all the strength of our nature, but my nature and my love for him is like a deep well, and your nature and your love is like an overflowing and perennial spring." And there it will ever remain, though Rudra tells me that I am ever so much calmer and more restful than I used to be,—and I think it may be true. But I am not sure, for one glance from you, or sometimes even one thought of you or word from you brings the blood dancing and the heart beating, and that other calmer self, which Rudra has seen, vanishes away again, and an eager self, which is ready to do or risk anything, comes in its place. And the strange and wonderful thing is this, that your poetry and your writings have the same effect upon me. There are those poems which soothe, as nothing else in this world can soothe, especially when the burden is greatest; for you seem to have known that very burden and suffered. And then a sudden phrase, a turn of a word, a picture or a rhythm, never felt or understood before, and my heart leaps to meet you with a great bound, and a new world is entered with its fairy land of wonder and beauty, and then all the limits are passed with a rush and a leap. It was almost more wonderful still to me to find this very thing in your reading of those Baul songs which you had translated. I could not separate you from them, or them from you, and I did not in the least wish to do so; for it was your own spirit which was in their thoughts and the words were your own in translation I felt your own beauty in Kabir, but much more, very much more, in these : and when I get back, one of the great joys, that I am going to look forward to, is your own reading them to me again. Willie has brought a typed copy of your Vaishnav translations, but I cannot feel it equally in those. They are not yours somehow they are too feminine—I think that is what I feel, though I am not quite sure; but there is something lacking, some force, some power—perhaps it is an intellectual element or rather a spiritual element that is wanting.

I cannot be too glad that I came back to Bolpur for those last two days with you. In Calcutta I had received from you all the fun and laughter I needed to take with me to keep life sweet and wholesome and I knew and felt once more your tenderness also,—especially on that first afternoon when I came in by the afternoon train and stayed with you till tea time, talking over the past and hearing your thougts about the mystery of suffering in God. But in those last two days at Shantiniketan I felt your tenderness and goodness still more deeply,—Amidst all your own tiredness you were

giving us your ownself at such cost,—And we received, both of us. that message from you which we each needed ; and I had a sense of completeness of preparation which I had not in my earlier parting from you, and to Willie this sense of completeness was the same. The text from the Upanishad 'Anandadhyeam khalvimani bhutani jayante" has been with me most of all up to the present while watching the laughter of the sea each day. The Gayatri mantram I still find more difficult ; but I will rely on my dream, in which you initiated me as a Brahman, and will learn its inner meaning soon ! Yours is the only translation in which I could really feel it : and by reading over and over again the Sanskrit, with your translation, I shall make it my very own. For I am sure the Sanskrit itself has a power.

It has been such a long-drawn happiness writing this long letter and re-writing part of it, for I have had you with me all the morning so vividly. It may possibly reach you down in Travancore, but wherever it does so, it will carry with it more than any words can say, our love and devotion.

Give my love to Rathi and বৌমা.

Charlie.

NEWS AND NOTES

Two years back in December, 1970 the then Samsad (Court) set up a Faculty Structure Committee to examine the Bhavana Structure of the University and recommend suitable re-organization to ensure better co-ordination and administration. The Committee held several meetings but could not conclude their report. The new Karma-Samiti (Executive Council) under Visva-Bharati Amendment Act reconstituted the Faculty Structure Committee in January, 1972. This Committee submitted their report in April, 1972. The views of Siksha-Samiti (Academic Council) were sought in this matter and the recommendations of the Faculty Structure Committee were finally accepted by Karma-Samiti in June, 1972 and implemented from November, 1972 as follows :

The structural re-organization of the Bhavanas is shown in the following scheme, the previous structure being given for comparison :

Previous Structure	*New Structure*
1. Vidya-Bhavana (College of Post-graduate studies and Research in Humanities & Science)	1. Vidya-Bhavana (College of Humanities)
2. Siksha-Bhavana (College of under-graduate studies—Humanities, Science & Language)	2. Siksha-Bhavana (College of Science)
3. Kala-Bhavana (College of Fine Arts & Crafts)	3. Kala-Bhavana —No change
4. Sangit-Bhavana (College of Music & Dance)	4. Sangit-Bhavana —No change
5. Vinay-Bhavana (College of Education)	5. Vinaya-Bhavana —No change
6. Patha-Bhavana (School at Santiniketan)	6. —
7. Rabindra-Bhavana (Institute of Tagore Studies & Research)	7. —

It may be mentioned that Patha-Bhavana and Siksha-Satra had already been placed under the administrative control of a common Board—*Purva Siksha Parishad.*

The new structure of the Bhavanas is analogous to that of Faculties. The major changes concern Vidya-Bhavana and Siksha-Bhavana, other three Bhavanas remaining unaffected. Vidya-Bhavana is described as the college of Humanities with the following departments of studies—Ancient Indian History and Culture, Arabics, Persian & Islamic Studies, Bengali, Economics,

English & Modern European Languages, History, Geography, Hindi, Oriya, Philosophy & Religion, Sanskrit, Pali & Prakrit, Chinese, Japanese and Indo-Tibetan Studies. Siksha-Bhavana is the college of Science with the following departments of studies—Chemistry, Physics, Mathematics, Botany and Zoology.

The Principals of Bhavanas have status analogous to those of Deans of Faculties and are the co-ordinating authorities for the relevant academic departments.

The Siksha-Bhavana office has been shifted from the main campus to the campus at Pearson Palli and has the office hours from 10 A. M. to 4 P. M.

•

Rabindra-Bhavana has now taken over all used articles left at *Konark* by Late Pratima Devi. An exhibition of some of the interesting items is being ready for display at Vichitra in November. One would have loved to have a look at her wearing apparel on display but unfortunately none was left at *Konark*. Planning for other activities in and after November is also in progress and if everything goes well, Rabindra-Bhavana and Uttarayana Complex would acquire a truly new look to please all visitors during the Poush Utsava.

Thanks to the well wishers and friends of Rabindra-Bhavana, the archives and library collection of manuscripts, books and letters continue to be enriched. We have gifts from Bangiya Sahitya Parishad, Sj Khitish Roy, Sj Krishna Kripalani, Sj Niharranjan Roy, Sjta Nirmal Kumari Mahalanabis, Sj Sachindranath Adhikari and others.

A museum is different from a hoarding house inasmuch as the former displays its acquisitions with care, grace and dignity, helping all to share the riches of national inheritance. Rabindra-Bhavana has always been striving to live up to this ideal sharing its acquisitions with special scholars of Tagore studies and acquainting visitors with Tagore's abode of peace. To help visitors move about places of interest within the *ashram* area with ease, Rabindra-Bhavana has called upon young ashramites to produce illustrated guide maps. A competition of guide maps has been announced open to Patha-Bhavana students of class VIII, IX, X and XI ; a hearty response is awaited in December.

•

Professor Nilratan Dhar, the eminent scientist, visited Santiniketan recently. A well-wisher of Visva-Bharati, his association with this institution is fairly old. He was elected to the Visva-Bharati Samsad (Court) as a donor and

during his tenure of membership he played a vital role in many constructive projects.

With two D. Scs from London and Paris, Professor Dhar joined the Indian Educational Service in 1919. In a very short time he established a school of Chemistry and Soil Science at Allahabad University. His deep interest in the subject owes largely to his dedication to raising the standard of life of the poor masses by increasing fertility and productivity. The outstanding contributions of Professor Dhar in Electro-Chemistry, Catalysis, Velocity of Chemical Reactions, Colloidal Chemistry, Photochemical Processes and Soil Reaction are acknowledged all over the world. What is most remarkable throughout his career is his multidisciplinary approach to various problems. It is really surprising to think of these works done in modestly equipped laboratories. Professor Dhar's achievements may be a lesson to those foreign returned Indian scientists who always complain of lack of sophisticated instruments for their failure.

Special mention should be made of Professor Dhar's discovery of photo-fixation of nitrogen in soil and its loss. The linkage of phosphates in oxidising organic matter in process is of great significance to Indian agriculture. He has always upheld that maintenance of soil fertility by application of organic manure and basic slag is far cheaper than and superior to the use of inorganic manure which is not only uneconomical but which ultimately destroys the structure of the soil.

Professor Dhar, during his stay at Santiniketan this time, visited different departments and showed keen interest in the development of Rabindra-Bhavana. He also spoke as the chief-guest in a meeting of National Social Scheme.

•

Silpotsava (Cottage Industry Festival) was celebrated at Sriniketan on September 17, The main function was presided over by Dr P. C. Gupta, Upacharya. Sj Santosh Kumar Bhanja, former Superintendent of Silpa-Sadana, Sriniketan was the guest-in-chief. The function began with the traditional procession of the workers and students of the Cottage Industries Training Centre. As usual, there were chanting of the Vedic hymns and reading from Gurudeva's writings. The Sriniketan choir provided songs for the occasion. After the ceremony, an exhibition of Handicrafts was formally opened by Dr Salim Ali, an eminent ornithologist from Bombay.

A swimming competition was also organised by the Physical Education unit of Sriniketan. In the afternoon, an exhibition Ha-du-du match was played between the staff and students of Sriniketan and Ballavpur Jyoti Sangha. Ballav-

pur Jyoti Sangha won the game. Sj Santosh Kumar Ray gave away the trophies to the winners and the runners-up and distributed prizes among the best players. This was followed by a friendly football match between the Visva-Bharati and Burdwan University. The Burdwan University won the game by one goal to nil. In the evening a drama, "Sonar Akshar" written by Sj Pijush Bandyopadhyaya was staged by the students of the Siksha-Satra.

•

The death anniversary of Raja Rammohan Roy was observed on September 27 at *Chhatımtala*. Adhyapaka Dilipkumar Biswas was the guest-in chief and Sj Narendranath Kanungo, Adhyapaka, department of History, read out excerpts from Rammohan's writings.

The students of Vinaya-Bhavana presented songs and readings for the occasion.

•

The 13th All India Philosophy seminar on *Modern challenges to Indian tradition* under the auspices of the Centre of Advanced Study in Philosophy was held at *Darshan-Bhavana* on September 29 and 30. Delegates from different institutions, including the University of Rajshahi participated in the discussion.

Dr K. S. Murty, Professor and Head of the department of Philosophy, Andhra University inaugurated the seminar and Dr Pratulchandra Gupta, Upacharya, presided over the inaugural function.

Those who read papers included Dr Y. Mashi, Dr K. P. Mishra, Dr S. N. Ganguli, Dr S. Gopalan and Dr K. T. Saha.

Dr Santoshchandra Sengupta, Director, Centre of Advanced Study in Philosophy, welcomed the delegates and reported on the activities of the centre. Dr Debiprasad Chattopadhyaya also attended the seminar.

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Dr Debiprasad Chattopadhyaya, Union Minister of State addressed a meeting arranged by Visva-Bharati Chhatra Sammilani on September 29. He urged upon the students to serve in the village areas and ensure greater participation in social life.

•

Sarodotsava or Autumn festival was celebrated at Santiniketan on October 1. The students of Sangit-Bhavana staged Rabindranath's *Shesh Varshan* on this occasion.

•

In order to celebrate Mahatma Gandhi's birth anniversary, Visva-Bharati Chhatra Sammilani organized a meeting on October 2, at Cheena-Bhavana. Sj Hirendranath Dutta was in the chair and Sj Monoranjan Guha spoke on the occasion.

In the evening, the Gour Prangana was illuminated and the students of Patha-Bhavana presented patriotic songs. An exhibition on Gandhi-Rabindranath-Santiniketan was put up at *Shyamali* which was open to the visitors.

•

Mahatmaji's birth day was also celebrated at the Fresco Pavilion, Sriniketan. The students, Karmis and Adhyapakas assembled for a prayer.

Organized by the Karmi Sangha, the function started with Gurudeva's song. Excerpts from the Gita and the Koran were read by Sj Brojogopal Goswami and Janab Rausan Ali. Sm Anita Samanta, Sm Utsa Banerjee, Sj Sandipan Chatterjee and Sj Aburva Chatterjee read out pieces from and on Gandhiji. The speakers included Sj Probhatmohan Bandyopadhyaya, Sj Hirendranath Dutta and Sj Ajoy Kumar Mitra.

The place where Gandhiji was once greeted at Sriniketan was illuminated in the evening.

•

The students of Visva-Bharati celebrated the annual fete (*Ananda Bazar*) in all its gaity on October 6. The day broke to the sound of drums and *Sanai*. From small children of Sisu-Vibhaga to the teacher-trainees of Vinaya-Bhavana —students were busy all day long fixing stalls in their allotted areas and decorating them. Towards the evening, Gour Prangana, dazzling with lights, wore the look of a gala market. There was brisk business inspite of the fancy prices. Most of the shops purveyed food, other features of the festival being stalls of handicrafts, lucky games, shop of masks and picture cards.

The students of Patha-Bhavana put up an exhibition of old magazines—mostly hand-written—and crafts which drew about two thousand visitors within a couple of hours.

The profits of evening amounting of Rs, 1346·79 paisa approximately, were made over to the Seva-Vibhaga, Karmi Mandali.

•

The academic departments of Visva-Bharati closed on October 10 for the autumn recess and re-opened on November 11. The non-academic departments re-opened earlier on November 26.

•

In connection with the Teachers' Day a special assembly was held at Vinaya-Bhavana on September 5. Adhyapaka Sudhir Chandra Gupta, formerly Principal of Bolpur College and an ex-teacher of Santiniketan, presided over the function. The programme started with the song, *Matri Mandir Punya Angana* rendered by the Vinaya-Bhavana choir. The readings included the Prime Minister's message, excerpts from Gurudeva, Dr. S. Radhakrishnan, Sri Aurobindo ; and a student's reminiscence of Gosainjee as a teacher. Adhyapaka Jai Govind Rai and Sj Aloke Sen, an M. Ed. student spoke on the significance of the day.

In the the afternoon an exhibition foot-ball match was played at the Ashram ground between the teachers and students of Visva-Bharati.

A token amount of Rs. 72.03 has been raised by the staff and students of this university to be remitted to the National Foundation for Teachers' Welfare.

•

The Fourth Orientation Course under the National Service Scheme for College and University teachers was held in Sriniketan from September 12 to 21. Thirteen college and university teachers attended the course.

Sj H. B. Mazumdar, Principal, Vinaya-Bhavana, delivered the inaugural address. Dr. (Major) P. K. Ghosh, Registrar, presided.

The programme of orientation included lectures and discussions on the various aspects of organisation and administration of NSS, village visits (arranged by P. S. V. village organisation section) and visits to the various institutions at Sriniketan and Santiniketan.

The programme ended with a function held at Cheena-Bhavana, Santiniketan. Dr N. R. Dhar, the eminent scientist, was the chief guest and gave away the certificates. Dr P. C. Gupta, Upacharya, presided.

•

Dr Salim Ali of the Bombay Natural History Society delivered two extension lectures on September 16 and 17. The subjects of his lectures were :

(i) Breeding Biology of the Weaver Birds of India

(ii) Flower Birds and Bird Flowers

Dr Ali illustrated his lectures with the help of coloured movies.

•

The teachers and students of Behrampur Union Christian Training College visited Vinaya-Bhavana on September 14, and joined in several programmes with the teachers and students of Vinaya-Bhavana. A seminar on National Integration was arranged. Speakers from both the colleges held discussions on

the needs, problems and ways of national integration. A friendly foot-ball match was played at the Vinaya-Bhavana grounds between Vinaya-Bhavana team and the Behrampur U. C. T. team. In the evening a cultural function was put up jointly by the students of these two institutions.

The visit gave an excellent opportunity for inter-college contact and exchange of ideas.

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Here are some of the highlights on the activities of Family & Child Welfare Training Centre, Sriniketan, during the month of August.

> An exhibition on crafts and teaching aid materials prepared by the outgoing first batch of composite orientation course remained open for 3 days from August 29 to August 31.
>
> The course ending valedictory function for the trainees of the first Composite Orientation Course in Family & Child Welfare was held on August 31.

•

There was a series of dramatic performances by students of different departments and members of the staff. The following were the engagements of the drama festival this year :

25. 9. 72	'Tini Eshechhen'	Siksha-Bhavana
26. 9. 72	'Choley Yabar Parey'	Siksha-Bhavana
28. 9. 72	'Chirakumar Sabha'	Vidya-Bhavana
29. 9. 72	'Seshraksha'	Vinaya-Bhavana
30. 9. 72	'Sonar Akshar'	Siksha-Satra
3. 10. 72	'Kshudhita Pashan'	Kala-Bhavana
4. 10. 72	'Phans'	Visva-Bharati Chhatra Sammilani
5. 10. 72	'Mrichchhakatikam'	Karmi Mandali

•

On the occasion of Silver Jubilee celebration of India's Independence, Visva-Bharati Chhatra Sammilani arranged a debate competition on August 27. The motion of the debate was : "In the opinion of the house the concept of Democratic Socialism has been the vehicle of real progress in India in the last twenty five years."

Sm. Chandra Gupta won the first prize and Sm. Sabujkali Mitra came second.

•

The 17 March issue of *Dartington Hall News* contains an article "Dartington links with India" which deals with Dartington's relation with Rabindranath and Santiniketan via Leonard Elmhirst.

•

The Macmillan Company of India Ltd. has just published a book entitled *The Theory of Potential* by Dr Prankumar Ghose, Adhyapaka in Mathematics. It is a University text book on Newtonian attraction for M. A / M. Sc. students of Indian Universities.

•

Svarnakumari O Bangla Sahitya written by Dr Pashupati Sasmal, Adhyapaka in Bengali has been published by Visva-Bharati Research Publications in December 1971. The book deals with the biography of Svarnakumari Devi and attempts an evaluation of her literary works.

The thesis was originally submitted for the degree of D. Phil in Calcutta University and approved in 1967.

•

Sj K. Chakrabarti, Head of the deptt. of History of Art, Kala-Bhavana attended the All India Museums Conference in New Delhi from September 7 to September 9. He presented a paper on "Museum and School—an academic symbiosis."

•

At the invitation of St. Joseph College, Darjeeling, Sj G. P. Krishna Rao Head of the Department of Social Work visited Darjeeling and gave three talks to the students and members of the staff on objectives and programmes of National Service Scheme (NSS) and integration of NSS with the curriculum in colleges on October 5 and 6.

•

Sport News for the term July to October

1. Following inter-class matches were played by Patha-Bhavana boys :
   (a) Sishu Cup — Winner VII, Runner-up VI
   (b) Suhrid Cup — Winner X, Runner-up XI
2. Santiniketan Inter-Bhavana football league was played by Vidya-Bhavana Siksha-Bhavana, Patha-Bhavana and Kala-Bhavana.

   Siksha-Bhavana was the winner and Vidya-Bhavana was the runner-up.
3. *Tournament played by Patha-Bhavana football team.*

   Patha-Bhavana played the following external tournament :

(a) Bolpur Zone I. S. S. A. football knock-out—Patha-Bhavana became runner-up.

(b) District and Inter-District round of Subrato Mukherjee Cup.—

Patha-Bhavana won the district round against Suri R. K. Mission School by 4-1 goals and represented Birbhum District in the Inter-District round at Burdwan and lost to Burdwan District winner by 0-6 goals.

4. *Friendly and Exhibition matches with outside teams*

Following matches were played :

(a) Badminton : Visva-Bharati Vs. Bolpur Town Club — 2 matches; Visva-Bharati won.
Visva-Bharati Vs. Y. M. C. A.—Y. M. C. A., Calcutta won.

(b) Table-Tennis : Visva-Bharati Vs. Bolpur Town Club—Visva-Bharati won.
Visva-Bharati Vs. Burdwan University—Burdwan University won.

(c) Volleyball : Visva-Bharati Vs. Chhatra Samity, Calcutta—Chhatra Samity won.

(d) Football : Patha-Bhavana Vs. Rani Rashmoni School—Rani Rashmoni School won.
Patha-Bhavana 'B' Team Vs. Bolpur H. S. 'B' Team Patha-Bhavana won.
Patha-Bhavana Vs. Paruldanga High School—Patha-Bhavana won.
Patha-Bhavana V & VI Vs. Bolpur H. S. V & VI—Patha-Bhavana won.

5. *Inter-University tournament and Visva-Bharati*

(a) Visva-Bharati Badminton team participated for the third time in the Inter-University East Zone Badminton Tournament (Men) held this year at Gauhati University.

The team represented by Sri Gautam Ganguly (Siksha-Bhavana), Sri Satyanarayan Agarwala (Vidya-Bhavana), Sri Soumendranath Roy (Vidya-Bhavana) won the first round against Gauhati Agriculture and lost to Rabisankar University in the second round.

Sri Sitikantha Bhattacharya was the manager of the Visva-Bharati Badminton Team.

(b) Visva-Bharati Table-Tennis Team had to withdraw from North Zone competition because some of the players' examinations clashed with the dates of the fixture for matches.

(c) Visva-Bharati Volleyball team will participate in East Zone tournament to be held at Burdwan University in the first fortnight of November, 1972.

6 *Contributions* :

Sri S. N. Chaudhury, Adhyapaka, Physical Education contributed the following articles in Bengali :

(i) "Bish sataker Goday Bangladeshe Sarircharchar Paribeshe Santiniketane Kushti O Jiujitsu"
completed in Septemher '72 issue of *Vyayam Charcha.*

(ii) "Jap-Bharat Sanskritir Jogasutrer Paribeshe Vyayamacharya Bishnucharan Ghosh"
—July '72 Special number of *Vyayam Charcha.*

(iii) "Paschimbange Sarirsiksha ebam sports—
Ekti Parikalpana"
—October, 1972 (Puja Sankhya) *Vyayam Charcha.*

•

The following persons have been elected office-bearers of the Sriniketan Karmi-Sangha for the year 1972-73.

Utsava-Sakha

Secretary—Sri Ajoy Kumar Mitra (Ex-Officio General Secretary)
Members—i) Sri Aloke Sen Sharma ii) Sri Monoranjan Bandyopadhyaya

Seva-Sakha

Secretary—Sri Sunil Kumar Sarkar
Members—i) Sri Niranjan Bandyopadhyaya ii) Sri Birendra Nath Saha

Sanskriti Sakha

Secretary—Sri Probhat Kumar Pal
Members—i) Sri Gopeswar Dutta ii) Sri Santi Kumar Datta

Vinodan Sakha

Secretary—Sri Jagannath Ghosh
Members—i) Sri Prabir Kumar Bose ii) Sri Kashinath Pal

•

The following office-bearers and members of the Vidya-Bhavana Chhatra Sammilani and three Representatives to Visva-Bharati Chhatra Sammilani are hereby declared elected for 1972.

President — Sri Asoke Kumar Mukherjee
Vice-President — Sri Soumendra Nath Roy
General Secretary — Sri Madan Mohan Banerjee
Literary Secretary — Sm Ruma Dasgupta
Social Secretary — Sm Madhumita Das (uncontested)
Games Secretary — Sri Bimal Kumar Dey (uncontested)
Three Members

Sm. Indrani Mukherjee, Sm. Manideepa Sengupta, Sri Batakrishna Pal

Three Representatives to Visva-Bharati Chhatra Sammilani

Sri Debasis Mukherjee, Sri Swapan Chowhury, Sri Swapan Kumar Lahiri

•

Office-bearers of the C. I. T. Chatra Sammilani

President : Sri Atiar Rahaman Mallick
Vice-President : Sri Nilmani Das
General Secceretary : Sri Nimai Chandra Das
Social Secretary : Sri Shyamal Kumar Dey
Literary Secretary : Sri Ananda Sarkar
Games Secretary : Sri Rai nohan Shil

Members of the Executive Committee (C. I. T. Chhatra Sammilani)

Sri Sreedam Kumar Laha, Sri Amrita Kumar Das, Sm Jayasree Munshi

Representative for Visva-Bharati Chhatra Sammilani :

Sri Samir Sengupta, Sri Astadhar Saha, Sri Ananga Mohan Das

•

The following office bearers and members of the Siksha-Bhavana Chhatra Sammilani and three Representatives to Visva-Bharati Chhatra Sammilani were declared elected for 1972.

President — Sri Bratindra Nath Chatterjee
Vice-President — Sm. Saswati Majumdar
General Secretary — Sri Ajoy Narayan Chakraborty
Social Secretary — Sri Suresh Chandra Khattri
Literary Secretary — Sri Arup Kumar Mukherjee
Games Secretary — Sri Durlabh Ramjee Patel (uncontested)

Three Members—Sm. Chitra Das, Sri Banamali Pal, Sri Nisith Kumar Basak.

Three Representatives to Visva-Bharati Chhatra Sammilani

Sm. Indrani Ghosh, Sm. Purabi Bhattacharjee, Sri Ardhendu Bikash Bhattacharya.

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Weather report for the month of August 1972 :

Maximum Temperature	35·4 °c	on 4. 8. 72
Minimum Temperature	25·5 °c	on 28. 8. 72
Maximum Humidity	99%	on 6. 8. 72
Maximum Rainfall	46.·m.m	on 11. 8. 72

Weather report for the month of September, 1972

Maximum Temperature	34. 8°c	on 25. 9. 72
Minimum Temperature	23. 5°c	on 28. 9. 72
Maximum Humidity	98%	on 12. 9. 72
Maximum Rainfall	45. 0 m. m.	on 12. 9. 72

Weather report for the month of October, 1972

Minimum Temp.	20.7°C (12, 10. 72)
Maximum Temp.	36.6°C (21. 10. 72)
Maximum Rainfall	14. 5 m. m. (31. 10. 72)
Relative Maximum Humidity	94% (30. 10. 72)

EXAMINATION RESULTS

The following candidates are declared to have passed the B. Fine Part I Examination held in April—July, 1971.

Arranged in Alphabetical Order

Apurba Kumar Sahu	—	Roll No. BF—4
Priyatosh Roy	—	Roll No. BF—2

●

The following candidates are declared to have passed the Diploma Examination in Languages held in March, 1972.

Name	*Class*
HINDI	
Gitasri Das Gupta	Pass
GERMAN	
(In Order of Merit)	
Swapna Bhattacharya	Distinction
Shyamal Kumar Sarkar	Distinction
Asok Kumar Bandyopadhyay	Pass
FRENCH	
Damayantee Aubeeluck	Distinction
TIBETAN	
Manorama Sen	Distinction.

●

The following candidates are declared to have passed the Certificate Examination in Languages held in March, 1972.

Name	*Class*
BENGALI	
(In order of merit)	
Manorama Sen	Distinction
Rajendra Kumar Pandey	Pass
HINDI	
(In order of merit)	
Maya Das	Distinction
Sumana Kar	Pass
Jana Rana	Pass.

TIBETAN

Vijaya Lakshmi Chowdhury	Distinction

GERMAN

(In orde1 of merit)

Shikha Datta	Distinction
Subhendu Bikash Nath	Distinction
Dwarka Nath Laha	Distinction
Malavika Sinha	Distinction
Pradeep Kumar Sircar	Distinction
Swapan Kumar De	Distinction
Delphi Chatterjee	Distinction
Monisha Saha	Distinction
Abdus Salam Khan	Distinction
Alakananda Sen	Pass
Dilip Kumar Das	Pass
Sah Badruddoja	Pass
Suparna Biswas	Pass
Chitralekha Das	Pass
Girija Prasanna Roy	Pass
Nikhil Kumar Sarkar	Pass
Ranjit Mukherjee	Pass
Baruna Mukherjee	Pass

•

The following candidates are declared to have passed the Two-Year Certificate Examination in Music and Dance held in March 1972 in the subjects montioned against their names :—

Name	*Class*	*Subject*
	(In Order of Merit)	
Devayani Mitra	Distinction	Rabindra Sangit
Alpana Munshi	Distinction	Rabindra Sangit
Ananda Vidyadhar Wazalwar	Distinction	Tabla
	(In Alphabetical Order)	
Anindita Lahiri	Pass	Rabindra Sangit
Anita Ray	Pass	Rabindra Sangit
Asok Kumar Ghosh	Pass	Tabla
Bratin Kumar Basu	Pass	Rabindra Sangit
Gita Chakravarty	Pass	Rabindra Sangit
Jayasree Ganguly	Pass	Sitar

Jayita Bandyopadhyay	Pass	Rabindra Sangit
Juthika Basu	Pass	Rabindra Sangit
Kalyani Ray	Pass	Rabindra Sangit
Madhu Chhanda Choudhuri	Pass	Rabindra Sangit
Mridula Ray	Pass	Rabindra Sangit
Namita Sen Mazumdar	Pass	Rabindra Sangit
Nandita Bhanja Choudhury	Pass	Rabindra Sangit
Sanghamitra Roy	Pass	Rabindra Sangit
Santasree Chakrabarty	Pass	Manipuri Dance
Sathi Choudhury	Pass	Rabindra Sangit
Shumona Roy	Pass	Rabindra Sangit
Sikha Chakravarty	Pass	Rabindra Sangit
Suchitra Sen Gupta	Pass	Sitar
Utpal Chakrabarty	Pass	Esraj

•

The following candidates are declared to have passed the Higher School Certificate Examination (Compartmental) held in September, 1972.

GROUP I—HUMANITIES

Banga Bala Mukherjee, Ira Mukhopadhyay, Jayasree Talukdar.

GROUP II—SCIENCE

Krishna Ghosh, Shivadeva Ghoshal.

•

The following candidates are declared to have passed the B. Sc. (Honours) Examination on successful completion of the Three-Year Course of Studies in Part I, Part II and Part III, and have qualified for the B. Sc. (Honours) Degree :—

Name	*Class*
PHYSICS	
Md. Nazful Hoque	I
Sandipan Kumar Ghosh	II

•

The following candidate is declared to have passed the B. Sc. (Honours) Examination on successful completion of the Three-Year Course of Studies in Part I and Part II and has qualified for the B. Sc. (Honours) Degree :—

Name	*Class*
PHYSICS	
Bijon Kumar Giri	II

OBITUARY

Nirmal Kumar Bose

Professor Nirmal Kumar Bose, the distinguished anthropologist and a close associate of Mahatma Gandhi, died on October 15. He was 72.

Born in January 1901, Professor Bose took his B. Sc. (1919) and M. Sc. (1925) degrees from Calcutta University and joined the Muslim University, Aligarh in 1922. But he soon left the job and became research fellow in Anthropology in Calcutta University.

Professor Bose left the fellowship to join the Salt Satyagraha. In 1938, he was assistant lecturer in Anthropology, Calcutta University and subsequently became reader, Science College, Calcutta. Between 1959 and 1964, he was director of the Anthropological Survey of India and Adviser to the Government of India on tribal affairs. After retirement, he served as special invitee on a study team for hill districts of Assam. He was later invited by the NEFA administration to report on educational problems which he submitted in 1967. Professor Bose also acted as an interpreter to Mahatma Gandhi during the latter's visit to Noakhali in 1946-47. He was appointed by the Congress President to work for a common, agreed demand before the Radcliffe Commission to be made by Non-Muslim Parties in 1947.

Member of various distinguished societies like the Indian Science Congress Association, the Asiatic Society, the Bangiya Sahitya Parisad, Indian Anthropological Society, the Geographical Society of India, the Institute of Historical Studies, etc , Professor Bose was awarded the *Padma Shri* in 1966.

Originally trained as a geologist and establishing himself in time as the leading anthropolist of the generation, Professor Bose was really a humanist. This meant involvement with poverty and the socially vanquished and led him to work among the 'madis' and 'muchis' in Birbhum villages, Understandably therefore, Gandhijee attracted him and the Mahatma found in this young scholar a mutually agreeable association.

A social historian, as he preferred to call himself, Professor Bose's *The Structure of Hindu Society* is a *locus classicus*. His explanation of the Indian caste system with reference to organized means of production owes a good deal to Marxian analysis.

Professor Bose's relation with Gurudeva Rabindranath and Visva-Bharati goes back to 1930. The rapport grew thicker as time went on. He was a member of the Sriniketan Advisory Board for a long time and was also associated with the Sriniketan Review Committee. When the Palli Siksha Sadan came into existence, Professor Bose played an important role in its reconstruction. He also planned the syllabus for its sociology department. On different occasions, he visited this institution in various capacities and gave several lectures on the

philosophy of Mahatma Gandhi, problems of aboriginals in India and on the class structure of the Indian Society.

In 1971, Professor Bose was invited by the Visva-Bharati to address the University convocation. Inspite of his failing health under an attack of malignant growth, he accepted the invitation and sent his address. Unfortunately, the convocation could not be held and consequently, his address not read. It was a matter of great loss for Visva-Bharati ; it is all the more so now that Professor Bose is no more.

Tapasi Sen

The death took place on November 5 of Sjta Tapasi Sen, a distinguished social worker of West Bengal. She was 62. She had been an active worker of an institute for the welfare of women, *Sarala Punnyasrama.*

Sjta Sen had her school and college education at Santiniketan where she participated in several cultural functions under the direction of Gurudeva Rabindranath. Her husband, Sj Susar Sen, former Treasurer of the Visva-Bharati, predeceased her.

Golok Behari Das

With a deep sense of sorrow we report the passing away of Sj Golok Behari Das, an ex-student of Kala-Bhavana and a one time favourite of Acharya Nandalal and Sri Ramkinkar.

Sj Das started his life in Santiniketan as a household hand to Sri Ramkinkar. There he showed a serious interest in painting and impressed Acharya Nandalal by his sincerity. He was readily accepted as a student and was awarded a Diploma in recognition of his attainment in 1946.

Later (1952-54) he served as an art teacher in New Delhi Public School. Owing to fits of insanity, the last years of his life were full of suffering. May his soul rest in peace.

XLI

Volume XL Number 4-5 [Price : 50 Paise]
Editors : Bikash Chakravarty | Purnananda Chattopadhyaya
Registered No. C 2091
Printed and Published by Piyushkanti Das Gupta,
Santiniketan Press, Birbhum, West Bengal

By Courtesy : Ananda Bazar Patrika

VISVA-BHARATI NEWS

December 1972

LETTERS TO GURUDEVA

C. F. Andrews

Continued from Oct-Nov issue

(94)

P. &. O. S. N. Co.
S. S. Medina,
Oct. 10, 1915.

My dear friend,

The moment that we got out of the Indian zone and into Australian Waters we were taken back into caste, in spite of our shoes and other eccentricities. The Britishers' lust of conquest was too strong, even for their initial prejudice, and the Australian passengers have been rivalling one another in eagerness to make us their two new converts to the one supreme and ultimate doctrine of importance, viz : that there is only one country in the world worth living in, and that is Australia.

Willie had begun with a bad move in the game of chess with them, by suggesting that the Northern Territory, which is 3 times as big as Bengal and Bihar and Orissa ; and contains 3000 Whites all told, should be handed over bodily to India for colonisation. It was a rash and wild utterance,—somethig like telling an Englishman that it was time he cleared out of Egypt—and the remark went all round the ship and made us more unpopular even than our Bengali shoes. One of them said to me "You tell that friend of yours that we're a young country yet, and we're filling up from the bottom as fast as ever we can." I suggested, somewhat rashly also, that this would take good deal of time. "Time !" he replied "What's time to a young country like us ?" I went on more rashly to say he hadn't studied history, or he would understand my meaning. "'Istory :" he said "What's 'Istory ?" We don't care a rap for 'istory in Australia. We 'aven't got any.—Now that Westminster Abbey of yours in London : you think it every fine. don't you ? But do you think I took the trouble to go inside it ? Not I : You don't catch me inside such a mouldy old place as that. We don't want none of your 'istory, we don't. We're a *young* country. And that other Cathedral near the Cooks at Ludgate Circus. Do you think I went inside that. Not I, I did go and watch them pigeons feeding outside, but I never went in, not I. No ! we can't show you anything like your Westminster Abbey and S. Paul's Cathedral and we don't want to ! But I'll tell you one thing that will surprise you—You can get a better Afternoon Tea in Melbourne than you can get in London. And I'll tell

you anotner thing. You can get a Whiskey and Soda cheaper in Melbourne—a Schweppe Soda and a small Whiskey for 6d.—and you don't have to leave two pence on the plate for the waiter, like you have to do in London neither. It's a fine city, Melbourne.—Sydney ? Why, Sydney is a mere nothing to it. Melbourne's going to be the finest City in the world some day. You mark my word for it. I'm a Melbourne man myself and I ought to know". The sun was just setting, spreading out its wings like a golden eagle, I said "What a wonderful sunset!" He said "Oh, that nothing to what you'll get in Melbourne. It's a fine Country, Australia, isn't it ? the finest in the World."

So we have both learnt to be more cautious, and Willie is even showing tact. He said the other day to the man whom he had offended about the Northern Territory, "I see you are going to give us one of your fine Australian Sunsets this Evening." And the man was as pleased as possible, and came out with the well known refrain "Yes, it'll take the rest of the world a long time to beat Australia," putting, as it were, the sunset into his pocket along with his other Australian possessions.—But I have not yet done with the story of those Bengali shoes. Willie's shoes are of the Vidyasagar pattern and a bright yellow. A group of ladies from the ship were talking to their West Australian friends at Fremantle, when one of them saw Willie's head at the gangway and said audibly "You just look at this man's slippers." Willie came up slowly and sedately and all their eyes immediately went down to his feet to look. But as, on that one occasion, he was going on shore, he had put on respectable English boots instead of silppers, and their eyes were quickly and suddenly turned up again, and they tried to look innocent as if nothing had happened.—I had gone on shore that day in white flannel trousers, and found every one staring at me on my return, and twice over I was asked why I had not been on shore. I told them I *had* been, and they looked at my white trousers, as if I had done something very improper. It is not good form to go on shore in white flannels in Australia. I am afraid we shall be called upon to do 'prayaschit' many times before our journey is over !—A lady has come on board at Fremantle who sits opposite Willie and makes languishing eyes. When she heard he had come all the way from India she said "How very fortunate ! You have just come in time for the Melbourne Races" and when Willie assured her he hadn't, she said "What, can't you stop for the Races ? Well—I do call that bad luck. Fancy coming all this way and not seeing the Races aftera ll." One thing is perfectly clear and obvious, that, from sunsets and climate to horse-racing and gambling and drinking, Australia is the finest country in the world!

But they are very human all the same, and though one can fairly get a good deal of fun out of them, they are very loveable. There is a three months old baby, whose mother lets me nurse him, and is quite proud of the fact, and that

is delightfully human to me. And there are some jolly little chubby children, special favourites with both of us who looked to me like the cherubs in the corner of Raphael's Sistine Madonna,—till I saw them fighting and scratching one another's noses and trying to bite. And there is another boy who was with an elder boy, and Willie asked "Is that your brother ?" and he answered "No. I should think not ! If he were my brother, I'd *kill* him !" and that is delightfully human too. And then there is a dear old lady to whom I gave some violets (which I got at Fremantle) and she said to me "These violets are sweeter to me than all the jewels in the world"—Wasn't that sweet of her ? But she went on to spoil it by telling me that the flowers in Australia were sweeter than those of any other country and the smell of Australian flowers was much stronger etc. etc. and this morning she said, at breakfast, to Willie "You wait till you get to Australia, and taste our sausages and pork"—and that was very human too ! I murmured in a low voice,—"I've heard they are better than those of any other country in the world" but she took this as a serious compliment and didn't see my humour !—And then, lastly, there is a girl of sixteen with her hair in a plait down her back, who may be always seen at all hours of the day, but especially in mooniight evenings, spooning and mooning with a young Midshipman, of about the same age, looking unutterable things at him from her eyes, and that again is very human. So, after all, we are getting more than tolerated, and we are finding our fellow passengers more than tolerable.

The great part of Willie's own days continue to be spent in sleep (he has been sleeping even in this bitterly cold morning in the Bight) but he has not slept the clock round since we left the Tropics and in this colder air he goes about saying "Ah !"—then, he takes a long, full breath—"This is just like England." He has been trying to dose me with Arsenic, Nux Vomica and all the deadliest homeopathic poisons : but he says with a sigh "You haven't got any faith in me, like you have in Gurudev,"—and that is true. If I get too solemn, he pulls me up very quickly. and tells me to remember those last days with you in Calcutta, when you read me your poems and we had such fun together about the "stern discipline of courtship" and the one that tells you to "take truth simply" : and I have even made an extra stanza to the poem which you wrote out for me, about the poet, and it runs :

When the ship is all rolling about
        and the world is turned topsy turvy :
When food is too nauseous to eat
        and the Sea is a perfect Inferno :
When the 'in' and the 'out' are made one
        By your stomach refusing to swallow,

Then is the time, my poet,
To shut yourself up in your cabin
And weave winged words to words,
and oaths to oaths.

But I want to be serious for a moment, and gather up the tangled threads of the two subjects I wrote to you about from Fremantle. First, as to marriage. I find that I have been again talking and thinking and coming to decisions in the abstract while marriage is a very concrete thing,—the most concrete thing and not abstract at all. I believe utterly all I said and wrote, and I do not think it yet impossible that the opportunity may come for me to marry ; and now I can imagine it coming much more easily with an Indian wife, than a marriage in England with an English wife. I do also want your help and advice ; for I feel in this matter how utterly helpless I am. That is all quite true. Yet at the same time I have at once a great and inevitable shrinking when I contemplate it in the concrete—such a complete change in the whole of my life, and at such an age and with such uncertain health and uncertain means of subsistence. So that I must think very carefully indeed before I act, and I should need to be with you, at your side, if any decision were to be made. So again I would say—do nothing in any case till I come back and do not laugh at me too much for my ups and downs and anxieties and vacillations. I have not told Willie, even, of this latest outbreak of my marriage madness. I dare not do so, and you must not give me away.—Not, that I have ceased to think of the very possibility I wrote about. It is still before me, but it must wait till our return to India.

I wonder if I made at all clear my other letter concerning Ram Mohan Roy's position. I believe that will need a very great deal of talking out, and it would be well worth it : for it goes deep down into the problem of the religious heart of the world, and points to an explanation of the religious facts of past history, confused and jumbled as they are, which is infinitely truer and simpler than anything which the New Dispensation has ever imagined. I must give up, I see, the last shred of a Trinitarian postulate, and become a Unitarian ; but not in a 'Mahammadan' sense. I keep the two-ness even in my Unitarian conception. I do not throw over the Truth which lies in Incarnation, but I expand it to the whole of humanity, indwelt by God,—His visible Image, His Logos. Though I would dearly like to talk further with you on this deep subject, in order to get rid of my own crudities and grossnesses of conecption, yet I feel that I know your mind here, at least in outline ; and I share it, at least in wish and purpose. But in the further subject of Suffering and Atonement, I am still vague and uncertain. I can see that certain conceptions, which have gained currency in Church History are wholly wrong and have led to

cruelties and selfishness innumerable. But though I see this plainly, I cannot yet see what is right. And yet I am sure, as I said to you on that Christmas morning last year, that the *distinctive* message of Christianity lies here—more even than in its incarnation teaching. Willie, I know, would agree with me. For Christianity did not leave on one side the suffering and sin in the world, but looked them full in the face, and though it grossly exaggerated its picture in dealing with them historically, it has never really abandoned this centre, and this has given it vital power.

Rammohan Roy has helped me thus far and no further, viz :—to see that Penitence, and Penitence only, *is* Atonement, and there is no other. But how is Penitence evoked, how can it become so pure and so true as to redeem ? Here your poem 'Judgment' has been to me far more help than any thing else : and it was given to me by you and translated just at the time when I was pondering over this very subject, and had found your Christmas Sermon difficult to understand on this side.

I can see now that, in my Christian faith, just as the Incarnation must be widened out beyond as single Incarnation of God in Man, however perfect, to the thought of the whole of humanity being God's Incarnation : so also the Atonement must be widened out far, far beyond a single act of Christ, however representative and typical. And your poem, Judgment made me see in this very connexion (what I had always instinctively held) that there is atoning and redeeming power in every form and expression of pure beauty and love : that these judge us by their very purity : and I saw also the cleansing, healing power—shaking us out of our indifference—of God's thunder and lightnings—His sudden concussion of things ? There was far more also that I saw in that poem, and there is still more I have yet to see. For it is all given in poetry, not in formulated dogma, and therefore is infinitely suggestive. What I have to do now, is to relate all this to my own Christian belief and instinct. And I shall need your help in this.

I have advanced some way. I have been going back, away from St. Paul. to the simplest records of Christ's life, and I have seen them with different eyes. I can trace out how Christ's life is even greater than his Death and is redemptive also. But I have not yet reached the whole conception of your poem, 'Judgment', in relation to Christ, though I am sure I shall find that relation, when I look deeper.

I can see again how the Bhakti teaching of Hinduism is closely, intimately, one with Christian teaching on this subject. But I have not yet heard you explain to me this Bhakti teaching as I have heard you explain the Upanishads. But I must have patience and be ready to wait : and I can be learning

even now more and more from your poems and from communion with your spirit.

I have been thinking over, while lying awake at night, all the infinite patience you had with me in those early days last year at Shantiniketan, when I did not understand your ways and was so ignorant about you : and you used to sit patiently with me through four meals a day, and I did not realise how much you wanted solitude and peace. And yet I was the very one who scolded you at Allahabad, during those distracted days, of not being considerate enough ! But you have long ago forgiven and forgotten those earlier follies, and I am now resting happily in your great love.

With all my dearest love and devotion

Charlie,

SPECIAL CONVOCATION

Visva-Bharati gave a warm reception to the President of Bangladesh, Sj Abu Sayeed Choudhury and conferred the honorary degree of *Deshikottoma* upon him at a special convocation held at the historic *Amrakunja* on December 4.

Sj Choudhury, who spent about five hours here arrived at Santiniketan at 10 a. m. from Calcutta and returned to the city in the afternoon by a helicopter. He was received at the heliport by Srimati Indira Gandhi, the Acharya of Visva-Bharati, who had arrived here the previous night, Sj Siddhartha Roy, the state Chief Minister and Sj Pratul Chandra Gupta, the Upacharya. A large crowd waited outside the sportsground to welcome the distinguished guests.

The reception function started at *Amrakunja* with the National Anthems of Bangladesh and India in an atmosphere charged at once with emotion and *recueillement.* Sj M. Choudhury, Bangladesh Minister for Irrigation and Power, the West Bengal Governor Sj A. L. Dias, the State Chief Minister Sj Siddhartha Sankar Roy, Sj Debi Prasad Chatterjee, Union Deputy Minister for Health, Works and Housing, Sj Subimal Dutta, our Ambassador at Dacca, his counterpart from Bangladesh at New Delhi, Sj A. R. Mallick and Sj Anil Kumar Chanda were present.

In reply to the reception accorded to him, the Bangladesh President said he was overwhelmed with joy in being able to visit Santiniketan glowing with the memory of Rabindranath. His literature was a paean of the glory of love for mankind. His songs kindled a spirit of optimism in the hearts of the people during the dreariest days of Bangladesh. Sj Choudhury also said that the friendship between the two countries would last forever and each would continue to respect the other's sovereignty.

Welcoming the distingnished guest, Srimati Gandhi described the Bangladesh President as "a man of action but above all a man who played a significant part in arousing the conscience of the world on behalf of his long suffering people. I think I echo the thoughts of those who are here when I say that in honouring you we are paying homage to the faith and determination of the people of Bangladesh. We pay tribute to the spirit of man." Expressing her confidence that the visit of the Bangladesh President would strengthen the friendship between two countries, she said : "We strive for peace—not just prevention of war or absence of conflict or the avoidance of any just struggle, but the deep tranquillity which comes from understanding one another and of closeness with nature which Tagore sought."

Reception being over the convocation started with the chanting of the Vedic hymns and the song for the occasion. Introducing the President of Bangladesh to the Acharya, the Upacharya Sj Pratul Chandra Gupta said that though politically separated from the rest of India for a quarter of a century, there had been growing feelings that perhaps there was spiritually much in

common between the two Bengals. Language was a link which was impossible to sever. He said that Visva-Bharati had the fine tradition of honouring distinguished persons.

After the introduction, the Acharya was requested to confer the *Deshikottoma* upon the President of Bangladesh. Srimati Gandhi conferred the honorary title upon Sj Choudhury.

While accepting the *Deshikottoma*, the Bangladesh President said that the conferment of the degree was a token of friendship and good will not to him alone but to Bangladesh as a whole. He also said that the purpose of true education should be to utilize its values for human welfare which only would usher in a peaceful world. He emphasized the need for independent thinking to solve the problems facing both the countries.

Sj Choudhury and Srimati Choudhury were presented with a full volume of Rabindranath's works and a *Baluchari* Sari. The Bangladesh President also presented some books to the Visva-Bharati. They were taken around different places associated with Rabindranath in the Uttarayan complex.

The Bangladesh President left for Calcutta at 3 p. m. Srimati Gandhi also left for New Delhi *via* Panagarh air strip at about the same time.

President V. V. Giri, Our Paridarsaka, sent the following message on this occasion

I am glad to know that the Visva-Bharati is honouring our distinguished guest, His Excellency Mr. Justice Abu Sayeed Chowdhury, President of the People's Republic of Bangladesh, and conferring the Degree of Desikottama (D. Litt) on him on the 4th December, 1972.

This gracious gesture is an expression of the esteem in which India and her people hold the brave people of Bangladesh. On this auspicious occasion I have great pleasure in offering my congratulations to His Excellency Mr. Justice Abu Sayeed Chowdhury and wishing him many more years of fruitful life. My greetings and good wishes to the Visva-Bharati.

বাংলাদেশের-রাষ্ট্রপ্রধান
বিচারপতি জনাব আবু সাঈদ চৌধুরীর
ভাষণ

কবিগুরু রবীন্দ্রনাথের সাধনা-ধন্য শান্তিনিকেতনে বিশ্বভারতীর এ অনুষ্ঠান গভীরভাবে আমার মর্মস্পর্শ করেছে। যে সম্মান আজ আপনারা আমাকে প্রদর্শন করলেন, তা সমগ্র বাংলাদেশের প্রতি আপনাদের আন্তরিক প্রীতি ও শুভেচ্ছারই নিদর্শন।

বিশ্ববিদ্যালয়ের অনাবিল, জ্ঞানচর্চা-মুখর পরিবেশ আমার প্রাণের তন্ত্রীতে রণিত করে এক চেনা সুর। জীবনের এক শুভলগ্নে এ পরিবেশের সঙ্গে একাত্ম হতে পেরেছিলাম বলেই, আজ আপনাদের সান্নিধ্যে এসে শুনতে পাচ্ছি সেই চেনা সুরের মধুর অনুরণন।

ছায়া-সুনিবিড় শান্তির নীড় বিশ্বভারতী আর দশটি শিক্ষায়তনের মত গতানুগতিক পদ্ধতিতে শিক্ষাদানের জন্য প্রতিষ্ঠিত হয় নি। তরুণ মনের সর্ববিধ মানবিক গুণের অবাধ বিকাশের জন্য, নবীন প্রাণের অযুত সুপ্ত সম্ভাবনার সযত্ন উন্মেষের নিমিত্ত, এই জ্ঞানাশ্রম প্রতিষ্ঠিত হয়েছিল। রবীন্দ্রনাথ স্বয়ং বলেছেন, ভারতবর্ষের সভ্যতার মূল প্রস্রবন শহরে নয়, বনে। সমুদ্র-তীর মানুষকে দিয়েছে বাণিজ্য—সম্পদ, মরুভূমি দিয়েছে ক্ষুধা-তৃষ্ণায় আর্তকে দিগ্বিজয়ের প্রেরণা ; আর প্রাচীন ভারতবর্ষের বন ধাত্রীরূপে ধারণ করেছিল ঋষিদের জ্ঞান-বৃক্ষ। এই সত্যে উদ্বুদ্ধ হয়ে কবিগুরু মানবিক জ্ঞানের পরিপূর্ণ বিকাশের ঐতিহ্যিক পরিচর্যায় স্থাপন করেছিলেন এই শান্তির নিকেতন, বিশ্বভারতী।

বিশ্ববিদ্যালয় শুধু পুঁথিগত শিক্ষাদানের যান্ত্রিক কেন্দ্র মাত্র নয়। সত্যিকারের মানুষ গড়াই তার লক্ষ্য। মানুষের অন্তর্নিহিত প্রতিভার পূর্ণ বিকাশের উদ্দেশ্যে সে জ্ঞানভাণ্ডারের দুয়ার খুলে দেয়. জ্ঞান-রাজ্যের সর্বক্ষেত্রে অবাধ সঞ্চরণের প্রেরণা যোগায়। জ্ঞান হচ্ছে সত্যের আবিষ্কার ও উপলব্ধি। সত্য চিরন্তন। সত্যের নতুন নতুন বিশ্লেষণ ক'রে, তার রহস্যের আবরণ উন্মোচন ক'রে, তার অফুরন্ত দিগন্ত উদ্‌ঘাটন ক'রে নিত্য নতুন জ্ঞান লাভ সম্ভব। আর তাই দিয়ে সম্ভব হয় মানবিক মমত্ব-ঘন সুন্দরের আবাহন, শান্তি-সুখ-সমৃদ্ধির লক্ষ্যে জীবনের উত্তরণ। যে শিক্ষা একক্ষেত্রের সত্য-লব্ধ জ্ঞানকে অন্যক্ষেত্রে অসত্য-ভিত্তিক হিংসা-দ্বেষ-কুসংস্কারের দানবিক উদ্দেশ্যে প্রয়োগ না ক'রে, তাকে মানবিক কল্যাণে নিয়োজিত করে, সে-ই প্রকৃত শিক্ষা। আর তাই দিয়ে হতে পারে আজকের অশান্ত বিশ্বে শান্তির নবযুগের শুভসূচনা

মানবেতিহাসের আদিকাল থেকে, জীব-জগতের অন্যান্য প্রাণীর মত মানুষ তার পরিবেশের সাথে নিজেকে খাপখাওয়ানোর প্রাকৃতিক নিয়মকে মানে নি। আপন ধী-শক্তিবলে জ্ঞানার্জনের মাধ্যমে সে পারিপার্শ্বিককে জয় করেছে। পরিবার, গোষ্ঠি, সমাজ, রাষ্ট্র এমন কি আন্তঃরাষ্ট্রীয় সংগঠনে সংগঠিত হয়ে আর পরিবেশের প্রতিকূলতার বিরুদ্ধে প্রতিরক্ষার ব্যবস্থা করে, সে শুধু নিজের নিরাপত্তা নিশ্চিত করেই ক্ষান্ত হয় নি ; পারিপার্শ্বিক জগতের বস্তু ও শক্তিকে বশীভূত করে জীবনকে সুন্দর ও সমৃদ্ধ করবার নিরন্তর সাধনা করেছে। বিবর্তনের ক্রীড়নক হয়ে না থেকে সে বৈপ্লবিক পরিবর্তনকে করেছে তার

জীবন-দর্শন। সময়-প্রবাহের স্থির গতিকে হার মানিয়ে জ্ঞান-সাধনা বলে, সে তার বিপ্লবধারাকে ক'রে তুলেছে ক্রমবর্ধমান বেগে গতিমান। আদিতে শত-সহস্র বৎসরে অর্জিত সাফল্যের পরিমাণ সাম্প্রতিক কালে এক একটি বৎসরে সে অর্জন করছে। তার পারিপার্শ্বিকের নিকটে-সুদূরে, তার অন্তর ও বহির্জগতের আনাচে-কানাচে, জ্ঞান-বিজ্ঞানের শাখায়-প্রশাখায় জীবনের পরতে-পরতে চলছে সে-বিপ্লবের ঘাত-প্রতিঘাত। রহস্যের বেড়াজাল ভেদ করে, সমস্যার প্রতিবন্ধকতাকে জয় ক'রে জীবনকে শ্রী, সুষমা, শান্তি ও ঐশ্বর্যমণ্ডিত ক'রে তোলার পরম লক্ষ্যের দিকে চলেছে তার দুর্বার অভিযান।

মানব-সভ্যতার সে-অভিযানে ভারত ও বাংলাদেশের মানুষ অতীতে বহুযুগ ধরে অগ্রপথিকদের অন্যতম ছিলেন। আজো তাই অনুসারীর ভূমিকায় না থেকে, তাঁদের থাকতে হবে পুরোধায়। বিশ্বের বিভিন্ন দেশের, বিভিন্ন সমাজের সম্মুখে সামাজিক, অর্থনৈতিক, রাষ্ট্রনৈতিক ও পারিপার্শ্বিক সমস্যাবলী স্বভাবতই ভিন্ন ভিন্ন রূপ ও প্রকৃতির হয়ে থাকে। কেবলমাত্র অনুসরণ ও অনুকরণ দ্বারা তাদের পূর্ণাঙ্গ সমাধান সম্ভব নয়। তার জন্য প্রয়োজন স্বাধীন চিন্তা ও সৃজন-ক্ষমতার পূর্ণ বিকাশ। আমাদের দু'দেশের তরুণ-মানসের সার্থক রূপায়ণ পরিশীলন ও প্রশিক্ষণের দায়িত্ব যাঁদের তাঁদের একথা একমুহূর্তও ভুললে চলবে না।

আজকের তরুণ-মনের ক্রম-বর্ধমান অস্থিরতা সারা বিশ্বকে ভাবিয়ে তুলেছে। আমাদের উপ-মহাদেশেও তার ঢেউ এসে লেগেছে। বিশ্বের অন্যত্র চিন্তানায়কগণ তাঁদের সামাজিক ও রাষ্ট্রীয় পরিবেশের পরিপ্রেক্ষিতে এর অন্তর্নিহিত কারণ বিশ্লেষণ ক'রে যে সমাধান নিরূপণ করবেন, তা আমাদের পরিবেশে সম্পূর্ণভাবে ফলপ্রসূ না হওয়াটাই স্বাভাবিক। তাই আমাদের দু'দেশের চিন্তাশীল সমাজ-নায়ক ও শিক্ষাবিদগণকে এ প্রশ্নের যথার্থ উত্তর নিজেদেরই খুঁজে বের করতে হবে। কারণ কোনো জাতিই তার ভবিষ্যৎ নাগরিকদের হতাশা ও নৈরাজ্যিক মানসিকতার শিকার হতে দিতে পারে না।

আমাদের জাতীয় জীবনের ঘোর তমসাচ্ছন্ন মহাসঙ্কটক্ষণে ভারতের মহান নেত্রী শ্রীমতী ইন্দিরা গান্ধী, অন্যান্য নেতৃবৃন্দ ও জনগণ—বিশেষ ক'রে আমাদের নিকটতম প্রতিবেশী অঙ্গরাজ্যগুলির নেতৃবৃন্দ ও জনগণ—যে প্রাণঢালা ভালোবাসা ও সহানুভূতির সঙ্গে, আমাদের প্রায় এককোটি অসহায়, হৃত-সর্বস্ব ও মৃত্যু-তাড়িত নারী-পুরুষ-শিশুকে আশ্রয় দিয়েছেন, অন্ন-বস্ত্র জুগিয়েছেন, ইতিহাসে তার নজির নেই।

সেদিন আমার নিরস্ত্র, নিঃসহায় দেশবাসীর উপর স্বৈরাচারী 'জান্তা' যে হত্যা, ধ্বংস, নির্যাতন, অপমান—এক কথায় বিভীষিকার রাজত্ব চালিয়েছিল, তা ছিল মানব-সভ্যতার মহত্তম আদর্শ ও মূল্য-বোধের চূড়ান্ত অবমাননা। মানবতার আদর্শে উদ্বুদ্ধ ভারতের সরকার ও জনগণ তাতে মূক দর্শকের মত নিশ্চল হয়ে থাকতে পারেন নি। তাঁরা শুধু এ বর্বরতার বিরুদ্ধে নিজেরা সোচ্চার হয়ে ওঠেননি, বরং বিশ্ব-বিবেককেও জাগিয়ে তুলেছিলেন ; এবং শেষ পর্যন্ত অস্তিত্ব রক্ষার মরণ-পণ সংগ্রামে রত আমাদের বীর মুক্তি বাহিনীর পাশাপাশি এসে ভারতের বীর যোদ্ধারা স্বৈরাচারী শক্তির বিরুদ্ধে লড়াইও করেছিলেন। আবার বাংলাদেশের যুদ্ধোত্তর সমস্যা-সঙ্কুল জীবনেও ভারত যে সহায়তা ও সহানুভূতি

দেখিয়েছে, তাতেও রয়েছে প্রকৃত বন্ধুর পরিচিতি। আপনাদের প্রীতি ও সহমর্মিতার এসব অবদান বাংলাদেশবাসী চিরদিন কৃতজ্ঞার সাথে স্মরণ করবে।

এভাবে আমাদের দু'টি দেশের মৈত্রীর নবযুগ দুঃখের দিনের অগ্নি-পরীক্ষা পার হয়ে এসে শান্তি-সমৃদ্ধির ও পারস্পরিক সহযোগিতার সোনালী ভবিষ্যতের দুয়ারে এসে দাঁড়িয়েছে। সেদিন আমাদের দু'টি জাতির মধ্যে বন্ধুত্বের যে নিবিড় বন্ধন সেই যৌথ-সংগ্রামের বীর শহীদানের তপ্ত রক্তে স্নাত, পবিত্র হয়েছে, আজ তা পরস্পরের সার্বভৌমত্ব ও ভৌগলিক অখণ্ডের প্রতি শ্রদ্ধার উপর সুপ্রতিষ্ঠিত। সুতরাং আমার দৃঢ় প্রত্যয় রয়েছে, এ প্রীতির বন্ধন চিরস্থায়ী হবে।

বিশ্বকবির পুণ্য-স্মৃতি-বিজড়িত শান্তিনিকেতনে এসে আজ তাঁর স্মৃতি-মন্থনের অপার আনন্দ অনুভব করছি। বিশ্ব-মানবতার জয়গানে মুখরিত তাঁর কাব্য ও সাহিত্য। শুধু ভারত-বাংলাদেশ নয়,—তাঁর সৃষ্টির রসঘনতা, তাঁর দৃষ্টির উদারতা ও তাঁর জীবন-দর্শনের গভীরতা, রবীন্দ্র-সাহিত্যকে করেছে সারা বিশ্বের সম্পদ।

বাংলাদেশবাসীর জীবনে যখন নেমে এসেছিল মৃত্যু-ধ্বংস-নির্যাতনের কালরাত্রি, তখন সে ঘনতমসা ভেদ করে যে কথা ও সুর তাদের প্রাণে আশার আলো জ্বেলেছিল, তার স্রষ্টাদের পুরোধায় ছিলেন রবীন্দ্রনাথ। তাঁর সঙ্গীতের কথা ও সুর মুক্তি সৈনিকদের প্রাণে দেশপ্রেম, উদ্দীপনা ও সঙ্কল্পকে করেছিল দুর্জয়, দুর্বার। তাই আজ বাংলাদেশের আকাশ-বাতাস মুখরিত ক'রে ধ্বনিত-প্রতিধ্বনিত হচ্ছে আমাদের অতি আপন জাতীয় সঙ্গীত :

'আমার সোনার বাংলা, আমি তোমায় ভালোবাসি'।

রবীন্দ্রনাথের তিরোধানের সময় আমি তাঁর শয়ন-কক্ষে উপস্থিত ছিলাম। আমার মনে হচ্ছিল, আমি কোনো সাগর-সৈকতে দাঁড়িয়ে আছি, আর রবি যেন ধীরে ধীরে অস্ত যাচ্ছে। মরণকে তিনি জীবনে ভয় করেন নি। অন্তিম সময়েও পরম নির্ভিকতার সাথে তিনি মৃত্যুর দিকে এগিয়ে যাচ্ছিলেন। আমার মনে হচ্ছিল, তিনি যে বলেছিলেন :

"অত চুপি চুপি কেন কথা কও
ওগো মরণ, হে মোর মরণ!
অতি ধীরে এসে কেন চেয়ে রও,
ওগো একি প্রণয়েরি ধরন!"

সেটা শুধু তাঁর কাব্য নয়—তাঁর মর্মকথা। আমার মনে হচ্ছিল, তাঁর পক্ষে "মরণরে তুঁহু মম শ্যাম-সমান" এ কথা বলা সার্থক হয়েছে। তিনি চলে গেলেন। আমার মনে হলো, রবি যেন লাজ-রক্তিম আভায় আমাদের দিগন্ত রাঙিয়ে মহাজীবনের মহামিলনে প্রয়াণ করলেন।

আপনারা আমাদের যে সৌজন্য ও আতিথেয়তায় আপ্যায়িত করেছেন, তার জন্য আমার অশেষ ধন্যবাদ গ্রহণ করুন। শান্তিনিকেতনের ঐতিহ্যবাহী ও কবি-স্মৃতিবিজড়িত পরিবেশে, আপনাদের মধুর সান্নিধ্যে যাপিত আনন্দ-ঘন এ মুহূর্তগুলো আমার মণিকোঠায় সযত্নে সঞ্চিত থাকবে।

ACHARYA'S WELCOME ADDRESS

IN a short and simple address Acharya Srimati Indira Gandhi said she was welcoming the distinguished guests in several capacities—"as Acharya and also as an ex-student of Visva-Bharati but perhaps most of all as a citizen of India who deeply cherishes the high ideals which Gurudeva Tagore nurtured and on which this University was founded."

Srimati Gandhi noted : "this Amrakunja is a place of many memories of great men and wise words ; this is a pleasure and privilege to greet you here. Also I welcome Begum Choudhury and other members of your party."

The Acharya saw in Sj Abu Sayeed Choudhury a man of learning and a man of action but above all a man who played a significant part in arousing the conscience of the world on behalf of the long suffering people of Bangladesh. Srimati Gandhi said, "I think I echo the thoughts of those who are here when I say that in honouring you we are paying homage to the faith and determination of the people of Bangladesh. We are paying tribute to the spirit of Man".

The Acharya continued, "the giant trees of the forest grow from infinitesimal seeds. So, within each one of us—in deepest recess of our being—lies buried the seed of what could be a mighty force, a fund of energy. It lies waiting for an event or a cause to call it to life. Our people experienced this during our struggle for freedom as yours in 1971. In India, Mahatma Gandhi pierced the layers of inhibition and awakened lakhs and crores of Indians to rise above themselves. He charted our course and demonstrated that humility and strength go together. Tagore added love and appreciation of beauty and Nehru imbued our struggle with the spirit of youth and science. In Bangladesh the dynamic leadership of Bangabandhu Sheikh Mujibar Rahaman inspired the entire country to rise as one man.

To-day mother India is giving the call to our people as Bangladesh is giving to your people. For neither our struggle nor yours is ended. Vigilence, unity, determination and hard work—these must be our tools for remaking of our societies. We owe it not only to our own people to succeed in this great endeavour but also to the world to show that there can be many ways to truth, that our way is different, for we do not aspire to the goals of the acquisitive society. We strive for peace—not just the prevention of war, or the absence of conflict or the avoidance of any just struggle, but the deep tranquillity which comes from understanding one another and of closeness with nature, which Gurudeva sought when he established this university.

Your visit will further strengthen the abiding friendship between our two countries. Through you we send our greetings and good wishes to the people of Bangladesh. Let us work together for the ending of poverty and inequality and for creating a just society."

UPACHARYA'S WELCOME ADDRESS*

মাননীয়া আচার্যা, মহামান্য বাংলাদেশের রাষ্ট্রপতি, বিশ্বভারতীর প্রধান মহাশয় এবং অন্যান্য সম্মানিত অতিথিগণ :

বিশ্বভারতীর পক্ষ থেকে আমি আপনাদের সাদর অভ্যর্থনা জানাচ্ছি। ভারতবর্ষে অনেক বড় বড় বিশ্ববিদ্যালয় আছে, তাদের তুলনায় আমাদের এই প্রতিষ্ঠান অনেক ছোট কিন্তু তাহলেও এই বিশ্ববিদ্যালয়ের একটি বিশিষ্ট ধারা আছে। আমরা এই সাহসেই আপনাদের আমন্ত্রণ করতে সাহসী হয়েছি। আপনারা এই আমন্ত্রণ গ্রহণ করেছেন বলে আমরা কৃতার্থ হয়েছি।

এমন সময় ছিল যখন মনে হত পূর্ববাংলার সঙ্গে আমাদের সমস্ত বন্ধন ছিন্ন হয়ে গিয়েছে, কিন্তু ইতিহাসের ধারাকে কখনো বোঝা যায় না। যে ঐতিহাসিক বলেন যে ইতিহাসের প্রত্যেক ধারাকে আগে থেকে বোঝা যায় আমি তাঁদের দলে নই। ঐতিহাসিক ফিশার যে কথা বলেছেন আমি তাতেই বিশ্বাস করি, ইতিহাসের পদক্ষেপ আগে থেকে সব সময় বোঝা যায় না। আমাদের পাশে একটি বন্ধু রাষ্ট্র এত সত্বর গড়ে উঠবে একথা আমরা কয়েকবছর আগেও বুঝতে পারিনি। আমরা যে দেশ থেকে বিচ্ছিন্ন হয়ে গিয়েছিলাম সেই দেশের সঙ্গে এক পুনর্মিলনের সেতু সম্প্রতি রচিত হয়েছে।

আমার অনেকদিন আগেকার কথা মনে হচ্ছে যখন রবীন্দ্রনাথ প্রথম বয়সে পদ্মার তীরে তাঁর বাসা বেঁধেছিলেন। আমরা যখন ছোট ছিলাম তখন থেকেই সেই সব রচনার সঙ্গে পরিচিত—"হে পদ্মা আমার, তোমায় আমায় দেখা শত শত বার।" ছিন্নপত্রে একজায়গায় তিনি বলেছেন, পদ্মার চর থেকে—শিলাইদহের উল্টো দিকে একটি চর পড়েছে, নগ্ন, একটিও গাছ নেই, রিক্ত, কিন্তু সে কি সুন্দর তা বোঝানো যায় না। পৃথিবীতে এত সুন্দর জায়গা অতি অল্পই আছে। এই পদ্মা, যার সঙ্গে কতবার দেখা হয়েছে, সেই পদ্মা, এখানে যাঁরা বয়োকনিষ্ঠ তাঁরা কখনো দেখেন নি—দেখেন নি বললে ভুল হলো, চোখের উপর দেখেননি মনের মধ্যে নিরন্তর দেখেছেন, যেমন মহামান্য রাষ্ট্রপতি আপনি এবং বাংলাদেশের অনেক যুবক অনেক নরনারী আমাদের শান্তিনিকেতনকে দেখেননি কিন্তু দেখেননি বললে ভুল হলো, মনের মধ্যে দেখেছেন, আমাদের শান্তিনিকেতনকে দেখেছেন এই আম্রকুঞ্জের ছায়ার কথা মনে করেছেন—আমাদের মন্দির আমাদের উত্তরায়ণের কথা ভেবেছেন এবং যে স্তন্যরসে আমরা মানুষ সেই স্তন্যরসে আপনাদের মনও লালিত হয়েছে। যখন বিপদের দিন এসেছিল আপনাদের তখন আপনারা যে কবি এই বিশ্ববিদ্যালয়ের এই শিক্ষায়তনের প্রতিষ্ঠাতা সেই কবির কাছ থেকে অনুপ্রেরণা পেয়েছেন এবং সাহস পেয়েছেন। আজকে সেই কথা আমরা উভয়পক্ষ স্বীকার করছি।

আমার একটি নিবেদন আছে। আমরা এই দুইদেশের মধ্যে একটি রাখীবন্ধনের সূত্রপাত দেখছি। সেই রাখীবন্ধন যেন কখনো ছিন্ন না হয়। রাজনীতিকদের কোলাহলে নয়—সৈন্যদের কোলাহলে নয়—আমাদের নিজেদের মনের মধ্যে যে বন্ধন আছে সে বন্ধন যেন কখনো ছিন্ন না হয়। আমাদের মৈত্রীর চিহ্নস্বরূপ আমরা সামান্য কয়েকটি উপহার বিশ্বভারতীর পক্ষ থেকে আপনাদের অর্পণ করবো মহামান্য রাষ্ট্রপতিকে এবং বেগম চৌধুরীকে। তাঁরা যদি দয়া করে সেই সব গ্রহণ করেন আমরা কৃতার্থ হব। আমি পুনরায় আপনাদের সংবর্ধনা জানাচ্ছি এবং ধন্যবাদ জানাচ্ছি।

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* Adapted from the extempore address delivered at Amrakunja.

Professor Heinz Mode and Mr Karl Erich Mueller visited Santiniketan from November 15 to 19. A lover of Indian art and archaelogy, Dr Mode was Rabindranath's student at Santiniketan in 1932. During his stay here in those days, he used to read out German poems and plays to Rabindranath ; today he is the poet's biographer.

At present, Professor Mode is the Director of the Institute of Oriental Archaeology, Halle University (GDR) and he is working on a book on Rabindranath. On his twelfth visit to India as a guest of the Indian Government, he visited different places associated with Rabindranath in search of material for his book. The work seeks to fill the gap in the German reader's knowledge of the life and works of the poet. In a meeting of the study circle of Visva-Bharati, Dr Mode dwelt on the scope of his forthcoming book. German translations of Rabindranath's works could be found in plenty, Dr Mode observed, but the last German biography of Rabindranath was written in 1921. Moreover, he would like to lay special emphasis on Rabindranath, the humanist in place of the usual stress on the mystic poet.

He also spent a considerable amount of time browsing through files at Rabindra-Bhavana. In one of these, he chanced upon newspaper clippings on Rabindranath's travels in Germany. In another, he discovered that a German version of Rabindranath's *Post Office* had been staged at Halle (his hometown) in 1921.

Dr Mode renewed old acquaintances at Santiniketan during his brief visit here. "More than the museums and libraries, it is these contemporaries who personally knew the poet who make Santiniketan more meaningful to me", he said. He was accompanied on his tour by Karl Erich Mueller, an East German painter, who sketched the people and places connected with Rabindranath's life and works, which would be used as illustrations in Dr Mode's book.

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Gandhiji's birth day was celebrated as National Integration Day on October 2. In this connection Vinaya-Bhavana organized an All Faiths' Prayer Meeting at the Pearson Palli in cooperation with Siksha Charcha, Visva-Bharati Rural Extension Unit and Pearson Palli Junior Basic School. The occasion brought together the Santhal villagers, the University elite, and distinguished people living at Santiniketan. The programme included recitals from the Geeta, the Bible and the Quoran and Gandhiji's favourite songs of Gurudeva. The prayer meeting was followed by social service programme in the village in which villagers in large number and the students and teachers participated.

In the evening a discussion meeting with the Santhal villagers was held to evolve a realistic programme of intensifying primary education and adult

education efforts in the santhal villages and an outline of a year's programme was drafted. The day ended with Santhal music and dance, songs of Rabindranath sung by Vinaya-Bhavana and Siksha Charcha choir and Film Show.

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Mr Stainslaw and Mr Wasilewski, two noted writers from Poland visited Santiniketan on December 1 and 2 as State Guests of the Ministry of Education. They were taken around the different departments of Visva-Bharati.

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The N. C. C. Day was celebrated on November 26 at the Purva Palli play ground at 8 a. m. Sj Pratul Chandra Gupta, Upacharya took the salute.

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Visva-Bharati Central Library has recently received hundred volumes of Gujrati books presented by Sj M. C. Shah of Bhabanagar, Gujrat.

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The Students of Library Science and the Staff of Visva-Bharati Libraries mourned the death of Dr S. Ranganathan, the National Professor and an internationally famed scholar of Library Science, in a condolence meeting held on September 29 at the Central Library.

Sj Bimalkumar Dutta, Librarian and Sj Birendrachandra Banerjee, Deputy Librarian spoke on Dr Ranganathan's life and works. Sj Ranjan Sen read out the condolence resolution adopted at the meeting.

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The following new studies have been undertaken during this year at the Agro-Economic Research Centre .

1. "U. N. D. P. Global Project of a Study of Social and Economic implications of the High Yielding Varieties Programmes in the Eastern Region of India," in collaboration with Gokhale Institute of Politics and Economics, Poona.
2. Study relating to the "Special Employment Programmes (Small and Marginal Farmers' and Agricultural Labourers Development Programmes) in West Bengal and Orissa.
3. Evaluation of Integrated Pest-control Experiments in Rice (West Bengal) in collaboration with the Central Rich Research Institute, Cuttack and Department of Agriculture, Government of West Bengal.
4. Economics of Farm Mechanization in Bihar.

PUBLICATIONS :

A. Reports and Books :

1. Economics of Tube-well Irrigation in West Bengal (printed)
2. Rural Economy of the Santals in Santal Parganas (in the press)
3. Study relating to the Crash Scheme for Rural Employment (mimeographed)

B. Papers :

Author	*Name of paper*	*Publisher*
G. C. Mandal	Observations on Agricultural Technology in a Developing Economy.	Economic and Political Weekly, Bombay, June 24, 1972.
S. K. Chakravorty	A Recent Change in the Saving—Investment Direction of the Small Cultivators in West Bengal.	Indian Journal of Agricultural Economics, October—December, 1972.
S. Bhattacharya	Pace and Pattern of Agricultural Production in Bihar during 1963-64-1969-70.	Indian Journal of Agricultural Economics, October-December 1972.
S. K. Chowdhury	Investment Pattern in Rural Economy.	-do-
N. K. Koy	Cropping Pattern in Deep Tube-well Irrigated Area.	-do-
S. S. Pal	Productivity of Farm Labour in the Context of Rural Unemployment.	-do-
R. N. Prasad	Wage rate and Subsistence Level of Agriculture Labourers.	-do-

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Dr Biswanath Bhattacharya, Adhyapaka in Sanskrit, attended the 26th session of the All India Oriental conference at Ujjain held in the last week of October as a delegate of Visva-Bharati. He read out a paper in Sanskrit entitled the *Megha-dūta-Pātha-bheda-vimarsah* (A critical re-examination of

the variants 'prathama-divase' and 'praśama-divase' in Kālidāsa's Megha-dūta, 1/2) in the Pandita-Parisad Section under the Presidentship of Prof. Pattabhirāma Sāstri.

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Dr Golokendra Nath Bhattacharya, Adhyapaka in Botany, was invited to present a paper in the All India Symposium in Cytogenetics on the evolution and improvement of plants, held at Srinagar from October 15 to 17.
Dr Bhattacharya attended the symposium as a delegate of this University.

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Sj Pranabendra Nath Ghose, Adhyapaka in German, attended the Autumn Institute for Teachers of German held at the centre of German Studies, Jawaharlal Nehru University from October 19 to November 4. The institute was organized in collaboration with the U. G. C and the German Academc Exchange Service. The topic of discussion was "Linguistic in Language Training."

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Dr Tarasankar Banerjee, Adhyapaka in History, attended the 10th Annual Conference of the Institute of Historical Studies, Calcutta, held under the auspices of the University of Kurukshetra from October 28 to October 31.

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Sj J. G. Rai, Adhyapaka in Education attended the 15th Annual Conference of the Indian Association of Teacher Education of Coimbatore from October 25 to 28 and took part in deliberation on Student Teaching.

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Sj N. P. Banerjee, Adhyapaka in Education attended the 15th Annual Conference of the Indian Association of Teacher at Coimbatore from October 25 to 28. He presented a paper at the conference and took part in deliberation on Educational Research in Training Colleges.

EXAMINATION RESULTS

The following candidates are declared to have passed the B. Sc. (Ag) Honours Examination held in August-October, 1972 after completion of a Four Year Course of Studies and have qualified for the B. Sc. (Ag.) Honours Degree.

Name	*In Order of Merit*	*Class*
Baneswar Roy	...	I
Swapan Kumar Ghosh	...	I
Subhendu Bikash Nath	...	I
Nibaran Chandra Mondol	...	I
Asit Baran Mandal	...	I
Dilip Kumas Das	...	I
Manik De	...	I
Dinabandhu Saha	...	I
Swapan Kumar Das	...	I
Amiya Kumar Sarkar	...	I
Alok Dasgupta	...	I
Dwarakanath Laha	...	I
Nirmal Kanti Biswas	...	I
Kanchan Baral	...	I
Sudhiranjan Dhua	...	I
Ananda Gopal Chatterjee	...	I
Mir Golam Nabi	...	I
Somes Banerjee	...	I
Mihir Pramanik	...	I
Samir Kumar Mandal	...	I
Nani Gopal Patra	...	I
Peter Foning Lepcha	...	I
Gehendra Nani Pradhan	...	II
Biswaranjan Majumdar	...	II
Biman Bihari Maity	...	II
Sudhir Kumar Garai	...	II
Md. Badrul Hassun	...	II
Priti Bikash Karmakar	...	II

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The following candidates are declared to have qualified themselves for the B. Sc. (Hons.) Degree and in accordance with the Ordinance amended on November 18-19, 1972, they have been placed in Second Class :

Anil Kumar Konar ; Madan Mohan Banerjee ; Rabindranath Bera ; Samir Kumar Sarkar ; Subhas Dutta.

OBITUARY

R. P. Sukla

R. P. Sukla died of heart attack in Agra on September 30. He was a student of Nandalal Bose at Santiniketan. Later he became the professor and head of the department of Drawing and Painting at Agra College, Agra University.

He is survived by his wife, two sons and three daughters.

Snehalata Ray

Sjta Snehalata Ray, a well-known *Ashramite* passed away on November 23 at her Santiniketan residence. She was 74. Popularly known as 'Mashima', Sjta Ray took keen interest in all activities at the Ashrama—from games and drama to social work and literary meetings.

Her husband, Sj Milanananda Ray predeceased her and she is survived by two sons and a daughter.

Sasadhar Sinha

Dr Sasadhar Sinha, well-known scholar and journalist died in Calcutta on November 29. He was 71.

Born in Syllet in 1901, Dr Sinha had his early education at Santiniketan. After doing his 'entrance', he went to the City College, Calcutta. In 1921 he again came back to Santiniketan and taught here until 1925. The same year he joined the London School of Economics. Later he obtained a doctorate in Economics.

Before returning to India, he spent sometime in Germany as a Humboldt Fellow. He soon joined the independence movement and was jailed. On his release from jail, he had to leave India. Till the end of World War II he was in England and there he founded a book society.

Back in India, he joined the Hindusthan Standard and for sometime officiated as its editor. In 1947 he joined the Publication Division of the Government of India as a director and held that post for nine years.

Dr Sinha was the author of several books including the *Social Thinking of Tagore* and *Indian Independence in Perspective.* He also translated many books into English, French and German. Rabindranath's *Letters from Russia* was first translated into English by him.

As we were going to the press, the death occurred of Sj Mriganka Mouli Basu, Artha-Sachiva, Visva-Bharati and formerly Chief Secretary, Govt. of West Bengal, at his Calcutta residence on Thursday, December 14. He was 61. He is survived by his wife and two sons.

Visva-Bharati remained closed in all its departments on December 15 in honour of the memory of Sj Basu. A memorial service was held at the Mandir on 16th evening.